

# THE CHRISTIAN CENTURY

## PRAYER.

Grant us, O Lord, the grace to bear  
The little pricking thorn;  
The hasty word that seems unfair;  
The twang of truths well worn;  
The jest which makes our weakness plain;  
The darling plan o'erturned;  
The careless touch upon our pain;  
The slight we have not earned;  
The rasp of care, dear Lord, today,  
Lest all these fretting things  
Make needless grief, oh, give, we pray,  
The heart that trusts and sings.

ELIZABETH L. GOULD.

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

358 Dearborn Street



## The Christian Century

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are solicited and should reach us not later than  
Monday of the week of publication.

## THE CHICAGO CHURCHES.

There were two additions to the Hyde  
Park church last Sunday. E. S. Ames  
is the minister.

The concluding number of the enter-  
tainment course of the Jackson Boul-  
evard church will be a concert on May  
18. It will be given by the church  
choir, assisted by soloists and the Under-  
wood male quartette.

In addition to what had already been  
given by them, the members of the  
Englewood church last Sunday raised  
\$150 toward a special fund for the pay-  
ment of minister's salaries in San Fran-  
cisco. Class "43" composed of young  
men recently gave a reception to class  
"22" of young ladies which was attended  
by a hundred young people. May 18 the  
C. E. Society will give an anniversary  
banquet in celebration of the organiza-  
tion of the local society. The second an-  
niversary of the entrance of the Engle-  
wood church into its new building will  
be celebrated Sept. 16-18.

Mr. E. E. Faris, for seven years a  
missionary in Africa, is delivering a  
series of Tuesday evening talks at the  
Hyde Park church, about his experi-  
ence in the Congo.

There was one confession yesterday at  
the First church on Grand Boulevard.  
Dr. Willett organized a Bible study class  
last Sunday. The class began its work  
with a membership of fifty and will  
study the book of Acts.

Monroe street church, where A. T.  
Campbell preaches, had two additions  
last Lord's day.

H. E. Puette who lived at 6711 Par-  
nell ave died last week. He came to  
Chicago from Kansas City.

The Christian Endeavor Society of the  
Sheffield ave. church where W. F. Shaw  
is pastor, gave a concert Thursday even-  
ing, May 10. The proceeds went to the  
piano fund of the society.

The report in the newspapers of the  
collapse of the floor in the Austin church  
was greatly exaggerated. The floor of  
the vestibule sank about an inch, so  
little that many in the building did not  
know that anything unusual had oc-  
curred.

E. E. Faris, assistant editor of the  
Christian Courier, will address the min-  
isters' association next week at the  
Grand Pacific hotel.

Dr. Willett is delivering a series of  
six lectures this week at the Central  
church of Lexington, Ky. His general  
subject is "Modern Research in Bible  
Lands."

Parker Stockdale reports five additions  
last Sunday at Jackson Boulevard  
church, four of them confessions.

C. A. Young is in the midst of a  
meeting at Fort Smith, Ark.

The quarterly rally of the Chicago  
Christian Missionary Society was held  
last Sunday afternoon at Willard Hall  
in the Women's Temple. President E.  
M. Bowman was chairman of the rally,  
which was attended by such large dele-  
gations that not all the audience could  
be seated. Only one or two of the Chi-  
cago churches were not represented.  
Jackson Boulevard church had 191 of  
its people at the rally.

Special music was furnished by the  
Englewood choir of over twenty voices  
and Miss Lotta Carter and Miss Alice  
Felton of the Monroe street church. Mr.  
E. N. Ripley was pianist and Dr. Stevens  
cornetist. The address was delivered  
by Parker Stockdale of the Jackson  
Boulevard church on the subject, "Be-  
ginning at Jerusalem." It was delivered  
in the happy style characteristic of Mr.  
Stockdale and was enthusiastically re-  
ceived by the audience. W. R. Moffett  
and J. C. Aldinger had part in the devo-  
tional feature of the meeting.

The Ministers' Association was ad-  
dressed on Monday by C. C. Morrison  
of Springfield, Ill. The paper was upon  
"The Criterion of Evangelistic Success."  
It was a clear, forceful and brilliant criti-  
cism of modern evangelism and evoked  
an interesting discussion among the  
ministers. There were present at the  
meeting E. S. Ames, president of the  
association, Errett Gates, T. L. Read,  
Geo. A. Campbell, C. G. Kindred, F. C.  
Aldinger, R. L. Handley, A. T. Campbell,  
W. F. Shaw, W. R. Moffett, Parker  
Stockdale, and M. T. Brown. Among  
the visitors in attendance were E. E.  
Faris, C. C. Morrison, Hugh Morrison  
and Pres. Hieronymus of Eureka col-  
lege.

## BALTIMORE LETTER.

Bro. B. A. Abbott is faithfully at his  
task at the Holden Avenue church, al-  
though Sister Abbott has been an invalid  
for more than a year. He has had a  
number of additions to the church re-  
cently and several by baptism. Some  
alterations are being made in their  
building for the Bible school work.

The Christian Tribune Home for  
Working Girls is in its seventh year and  
more than 200 girls have found homes  
there. We own the property and it has  
served a good purpose, for many a girl  
working for her living has found in it  
a real protection in this great city of sin  
and hardship. They pay only \$2.00 a  
week board.

The Temple Seminary will have their  
commencement exercises the third week  
in June. Bro. W. S. Hoge will preach  
the baccalaureate sermon and there will  
be three graduates.

Peter Ainslie.

## SAN FRANCISCO RELIEF.

Contributions for San Francisco relief  
were forwarded by the Christian Cen-

## Important Books

We are the publishers of some of the  
best known works pertaining to the Dis-  
ciples' Plea for a united church. These  
important books—important in more ways  
than one—should be read and owned by  
every member of the household of faith.

**The Plea of the Disciples of  
Christ**, by W. T. Moore. Small 16mo.,  
cloth, 140 pages, net, postpaid, thirty cents,  
has won immediate success.

George Hamilton Combs, pastor of  
the Independence Boulevard Christian  
Church, Kansas City, Mo., one of the  
great churches of the brotherhood,  
writes:

"I cannot thank Dr. W. T. Moore enough  
for having written his little book on 'Our  
Plea.' It is more than a statement; it is  
a philosophy. Ironic, catholic, steel-tone,  
it is not the handbook I shall like to put  
into the hands of the thinking man on the  
outside. In all of his useful and honored  
life Mr. Moore has rendered no greater  
service to a great cause."

**Historical Documents Advocating  
Christian Union**, collated and edited by  
Charles A. Young—12mo., cloth, illustrated,  
postpaid \$1.00, is an important contribu-  
tion to contemporary religious literature.  
It presents the living principles of the  
church in convenient form.

Z. T. Sweeney, Columbus, Ind., a  
preacher of national reputation, writes:

"I congratulate you on the happy  
thought of collecting and editing these  
documents. They ought to be in the home  
of every Disciple of Christ in the Land,  
and I believe they should have a large and  
increasing sale in years to come."

Send for complete order list  
of good books free.

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tury as follows: S. S. of Austin, \$4.51;  
D. W., \$.50; Sheffield Avenue church,  
\$13.50; West Pullman, \$10; Irving Park,  
\$9; Ashland S. S., \$6.86; Ashland Jr.  
C. E., \$1.70; Monroe Street, \$53.62;  
South Chicago, \$5.05; West End, \$10;  
Oak Cliff, Texas church, \$12.50. Total,  
\$127.24.

## WORLD-WIDE LIMITED LATE.

### Making Up Lost Time.

The World-wide Limited, in charge of  
Conductor A. McLean, Engineer F. M.  
Rains, Fireman Stephen J. Corey and  
Brakeman C. W. Plopper, and carrying  
Bibles, Books, Medicine, Food, Clothing  
and all necessary supplies for 466 mis-  
sionaries and workers and all their  
churches, schools and hospitals, is re-  
ported late at the end of the March divi-  
sion. The fine record which this train  
has been making ever since it was put on  
the Primitive Gospel road has led to its  
schedule being made faster and faster,  
until even a little time is hard to make  
up.

But she is swinging into the Children's  
Day Division now. Here the roadbed is  
smooth and firm—rock ballasted all the  
way. The curves are slight, the siding  
few and the grades light. Everything  
about the splendid train is in first-class  
shape and everybody aboard is straining  
every nerve to bring her up to the mark.  
Clear the track, close the switches, guard  
the crossings and give her three cheers  
all along the line. Nineteen hundred and  
nine is ahead and 1906 must be made on  
time!

W. R. Warren, Centennial Sec'y.

The Foreign Society needs a young  
lady to go to Africa to teach. Mrs. Dye  
has been sick for several months. Dur-  
ing her sickness the school work has  
been discontinued.



# The Christian Century

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## EVENTS OF THE WEEK

Whether the sensational denunciation of President Roosevelt by Senators Tillman and Bailey is to be regarded merely as one of the collisions incident to politics or as a historic event marking a critical point in the life of the administration time alone can tell. The personal issues involved are of secondary importance as compared with the real question at stake, which is simply whether the rate-regulating bill, in the form now sanctioned by the president, is the effective measure it purports to be. That is a question which in the nature of things can be decided only by the courts.

### The Rate Bill Discussion.

As to that feature of the bill relating to a judicial review of the interstate-commerce commission's rate-fixing orders three plans have been suggested, as follows:

1. The omission of an explicit provision for a review, on the assumption that the courts have inherent authority to consider all purely legal and constitutional questions. This was the plan of the original Hepburn bill.

2. An explicit provision for a review, carefully limited to constitutional and legal questions.

3. An explicit provision for a review containing no such limitations. This is the Allison amendment.

The substance of the charge made by Mr. Tillman in Saturday's exciting session of the senate is that the president, after having held out with the greatest positiveness for a limited review only, suddenly changed front and came into the camp of the conservative senators by accepting the Allison amendment. What actual basis there is for this criticism remains to be seen, but it is certain that the president now approves the Allison amendment and that the effect of this amendment is disputed by the best legal minds in the senate. The president's own view is that the amendment in no way impairs the bill, merely making explicit what was tacitly implied in the Hepburn measure, and that other amendments lately added insure a grant of sufficient discretionary and legislative power to the interstate commerce commission.

Vice-Admiral Kuzmich, commander of the port at St. Petersburg, who was extremely unpopular with the workmen, was assassinated there on Monday by workmen whose May day demonstration he had attempted to stop.

### Admiral is Killed.

The admiral was killed at the new admiralty works, a government institution, where most of the 2,000 men employed reported for duty at 5 a. m. They wanted immediately to march out in a body and celebrate the Russian May day, but finally agreed to work till 2 p. m. The admiral, however, made a speech to the men, saying that he could not agree to their leaving work at 2 o'clock and the matter was left open.

About 9:30 a. m., according to an officer who was at the gate of the works, the admiral was emerging from a small

shop in the works when a workman, who had been concealed around the corner of the building, leaped on Kuzmich from behind and drove a long dagger into his back. The admiral fell forward on his face, which was badly cut by stones and died immediately. The assassin fled into a large forge, where he was lost among the men employed there. The works were promptly surrounded by troops and police, but the search for the murderer was unavailing, his comrades professing ignorance of his identity.

The police say it is evident that the assassination of the admiral had been planned in advance. The dagger which was found on the spot was concealed in a stick, like a sword cane.

Among the workmen are many former sailors and revolutionists. Kuzmich had a bad reputation among the workmen, being regarded as hard and despotic.

Admiral Kuzmich participated in the Russo-Turkish war, and in 1902 was second flag officer of the Port Arthur fleet. He returned to St. Petersburg in 1903 and was appointed commander of the port. Politically he was a reactionist.

Gory riot in Zion tabernacle, with John Alexander Dowie feebly striving to quell a battle which a tirade of his own had stirred up, added another chapter to the recent historic events in the religious community on the shore.

### Clash in Zion City.

The afternoon meeting last Sunday which Dowie had insisted on conducting personally, despite the recognized fact that he is at the verge of the grave, broke up in blows, curses and threats—the first riotous demonstration ever seen in the town. A riot call was turned in, and all the available policemen in Zion City united in driving the excited crowd from the tabernacle into the rain.

The Dowie leaders say arrests of some of the leading disturbers will follow, while the anti-Dowleites declare the trouble was invited by Dowie himself, and was directly precipitated by Guard Morris. The trouble followed immediately on a tirade by Dowie against his enemies, when the "first apostle" was the butt of laughter, jeers, hisses and epithets.

When Guard Morris attempted to eject a disturber violence broke forth. Blows were struck, threats were exchanged and a score of men dragged and pushed each other about in the tabernacle aisle, while Dowie excitedly yelled in vain for order.

As at a previous meeting, two weeks ago, Dowie was carried into the tabernacle and on the platform in the arms of two burly negroes. Clad in his spectacular robes as "first apostle," he stood for a few seconds leaning heavily against his gilded altar while he pronounced, in feeble tones, a brief invocation; then he sank wearily into his chair. The whole setting had a weird, uncanny aspect. Dowie in his white and purple stage-like costume seemed like a corpse prepared for the grave. His features were ghastly and only the dark, glowing eyes and the strained and hollow voice were

the certain evidences that the deposed ruler was still alive and fighting.

Carl Schurz, widely known as a publicist and ex-cabinet member, died at his home in New York City on Monday. He was born in Prussia in 1829. While a university student he became interested in the revolutionary movement in Germany

### Death of Carl Schurz.

and was forced to flee from the country after the uprising of 1849. After coming to America he lived in Wisconsin and Missouri, serving as United States senator from the latter state. He was also minister to Spain and secretary of the interior in the cabinet of President Hayes. He was closely identified with a number of reform movements, especially those having to do with Indian affairs.

The Mutual Life Insurance Company has begun suits against Robert Olyphant, James C. Holden, Charles E. Miller and the estate of J. Hobart Herrick to recover moneys lost through their negligence as members of the board of trustees, aside from those who, as officers, are to be sued as a result of the insurance disclosures.

The complaint for the actions has not been drawn yet, but the amount for which the defendants will be held responsible will be large, probably more than \$1,000,000. There was \$600,000 paid out into the contingency fund on vouchers, signed mostly by Chairman Olyphant. It is supposed that the political contributions came from this fund.

It was their practice to replenish this fund by \$25,000 every three months.

The river Ljusne in the province of Gefleborg in Sweden is overflowing its banks and thousands of farmers and villagers have lost their homes.—The fiftieth anniversary of the establishment of the Methodist Episcopal Mission in British India was celebrated Monday by a meeting in Carnegie Hall, New York City.—Another of the incipient radical revolts with which it is apparent the constitutional democratic majority must contend continually broke out this week in the lower house of the Russian parliament. Labor members introduced resolutions for the immediate submission to Emperor Nicholas by telegraph of a demand that amnesty be proclaimed at once.—Drs. Grenfell and Hart, during their continued researches in the ruins of Oxyrynchus, whose ancient monasteries some years ago yielded the famous logia of Christ, found a fragment of the supposed lost gospel, which now is in Queen's College, Oxford. It is a tiny scrap of vellum, perforated by worms and yellowed by sixteen centuries, but the writing is perfectly legible. It is written in Greek characters, which are almost microscopically minute, with the scarlet initial S. There are about 300 words. It certainly is no part of any extant gospel.

### Briefs.



## EDITORIAL

*In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY*

### THE RETURN OF FAITH.

The deeps of the soul are known to itself and God alone. No explorer in a trackless country ever knew less of the land through which he passed than men who meet familiarly from day to day know of each other. The lighter experiences of life are easily communicated and shared. The shadows lie unknown in the depths.

No task is more difficult or delicate than that of the minister who is seeking to be a true comforter to his people, a shepherd and bishop of souls. He wishes to share the real burdens of his members, to speak words in season to those who are faint. But he well knows that the deepest griefs, like the richest experiences of life, are not easily confided. The commonplace souls whose sorrows and joys lie near the surface and are soon gone may find it no difficult task to put their confessions, their griefs and their happinesses into words for his ear. But the deeper natures, those to whom sorrow, temptation and depression mean far more, keep their secret close hid, where only they can behold it, and One other.

It is often the question in the mind of a thoughtful minister as to which way of bringing comfort to the troubled, doubting and sorrowful is the most effective. Some men find it easy to speak words of solace to the distressed. Others stand hesitant and silent at a time when such help is needed. Yet it is not because they are unsympathetic, but rather because they are conscious of the unprofitableness of mere human words when life itself has spoken. The strongest natures are the more likely to find speech difficult in moments like that. The conventional phrases, which rise so easily to the lips of others, seem empty and meaningless and die away unuttered. Who shall say, however, that the sympathetic silence of such souls is not worth more to the suffering than all the condolences or encouragements of the more voluble.

It is the reproach now and then thrown at the men of the study by their brethren

who read little, but spend their lives, as they say, "among their people," that they know nothing of the sorrows and struggles of their members; that they have only the academic view of things, which is remote from life, and that their labors would be more abundantly blessed if they touched the real life of men. Of course it is not worth while insisting that ministers should know their people. There needs no oracle to declare this truism. But it may well be questioned whether the minister who spends much time in the preparation, not only of sermons, but of himself, through the ministries of the most helpful and inspiring literature and the most patient study, may not actually know his people far more truly and sympathetically than the man who spends most of his time in the work, sometimes the dissipation, of making endless pastoral visits. Which of the two will have the deeper well of experience and sympathy out of which to bring refreshment to the doubting and distressed?

After all it is the vision of Christ that brings light and drives away the gloom. By whatever means his life can be made real to men, good will be done. We have been permitted to see a letter written to one who had been able to bring to a group of people something of the vision of Christ. We believe the experience of darkness and mute helplessness of which the writer speaks is far more common than is supposed. The letter is, in part, as follows: "I wish I could tell you what your message did for me. I am afraid I cannot describe it. I only know that it was absolutely the first spiritual uplift and help that I have had since my father went away. I could not hear what any one else had to say to me, and I could not read. Whether my mind was numb from the shock or over-anxious and occupied with the heavy responsibilities that had fallen upon me, I do not know. I read and read without the least idea of what I had been over. The pages might as well have been blank. I had always

thought out as conscientiously and clearly as I could what I believed, and supposed I had thrown myself into my work and interests with real love for God, and desire to be of some little service to my neighbor. But I could not remember that I ever had thought, and not one bit of inspiration or enthusiasm would ever come back for what had once seemed so important to me. Little by little the work was all taken up again, because I felt it would grieve my father to have me give it up. It would have killed me to disappoint him, but any duty to God or man was an indifferent and minor matter. I prayed hard, only to realize the prayers were addressed to my own father. I felt sure he was helping me—he had faced the same perplexities, he had suffered great spiritual depression—but God was far away. I knew all would come right some day if I could only hold out, but endurance often seemed at an end. It was too terrible to be outwardly so active and inwardly so dead. You will forgive so much that is personal, but you can not know the relief it is to have Christ's life seem such a reality, to feel again that the love of God is something near and personal, and with it all to have the old desire and inspiration for service come flooding back."

Such words might well repay a minister or teacher for many years of toil. They impress once more the profound truth that people crave sympathy, but still more they want the assurance that there is One who really knows, and that underneath are the everlasting arms. That which the world needs most is the vision of the Highest. "Show us the Father, and it sufficeth us." The comfort which men most seek is the certainty of God; and that can come only in the clear shining of the presence of Jesus, interpreted by those of fullest and richest life, who can speak of him because they have spoken with him.

H. L. W.

## What Obstacles to Union

J. J. Haley

It is a matter of great satisfaction and universal congratulation that the union sentiment has so ripened and matured among the people of God in these latter times that practical steps are being taken in many places to lift the whole question out of the sphere of abstract discussion into that of concrete realization. Alexander Campbell, speaking of Baptists and pseudo-Baptists in his debate with N. L. Rice, in 1843, said he desired "union amongst ourselves and union against us." In this significant utterance, Mr. Campbell identified himself with the great family of immersionists—of which the Baptists constituted and still constitute the vast majority. It is clear that our distinguished reformer, in the larger sense, regarded himself and his brethren as members of the baptized brotherhood of Christians known as Baptists; and if we still regard the great family of affusionists, our pseudo-Baptist brethren, as being against us the consummation so devoutly to be wished in their unification is taking

place to-day more rapidly than amongst ourselves. The amalgamation of New Zealand Presbyterians, Canadian Methodists and the two great branches of Presbyterianism in Scotland, except a handful of irreconcilable "Wee Frees," the organization of the Free Church Federation in England, by which the Non-conformist brotherhood, including Baptists, has become for all practical purposes, substantially one, are instances to be followed by the drawing together of pseudo-Baptist churches on both sides of the Atlantic. The inter-church conference in New York, representing twenty-eight denominations and 18,000,000 of Protestant Christians, has precipitated the union question into the realm of practical politics, without much reference to the old line distinction between Baptists and pseudo-Baptists, and while federation is not union, it is a recognition of the underlying and fundamental unity already existing

amongst evangelical Christians, and the first practical step towards union.

As to oneness amongst ourselves in the immersion family we are making commendable progress towards its final achievement. The triangular and most promising courtship proceeding with such earnestness and ardor between Baptists, Free Baptists and Disciples of Christ is marked by every indication of an early marriage. The writer of this address expects to announce the bonds, be present to witness the ceremony, and to take some humble part in the solemnization if it is only to pronounce the benediction! An ecclesiastical wedding, or treble wedding, of this magnitude would be one of the most pregnant events in the history of the Christian religion and I have little doubt of its consummation in the early years of the twentieth century. As far back as the year 1876, during the sessions of our national convention held in Richmond, Va., in the church where I now minister, an influential committee of repre-



representative men was appointed to meet a similar committee from the Baptist Association, to consider the question of union between the two bodies. These eminent and Godly men, on both sides, expressed with great heartiness and unanimity their desire for union, but the attritions of time and the softening and broadening influence of a better understanding of our holy religion, had not worn away the dogmatic angularities of a century of strife, as they have in the better day of the present generation. As evidence of this fact, twenty-nine years later, in the same city, and in the same building where these negotiations fell through, I was invited by the Baptist Ministerial Union of Richmond and Manchester to address it on the Disciple movement in relation to Baptists. I spoke with quite unrestrained freedom and frankness on the identity of the fundamental principles and purposes of the two bodies, and the few superficial differences still remaining, and was in no way surprised to hear some of the most distinguished men in the Baptist ministry emphatically reiterate the assertion that there was no longer any justifiable reason for the continued separation of these two great bodies of Christians. When I was asked to take part in this discussion by the honored president he characterized this proposed interchange of views with representative Baptists as a "unique" feature in the program of the present Congress. So it is as far as this Congress is concerned, but a similar comparison of principles, always in an irenic and paternal spirit, have been taking place, in ministerial associations and lectureships, throughout the country, for several years, where Baptists and Disciples have any considerable strength. I rejoice in this, for by such means a better understanding, mutual acquaintanceship, and ultimate union are to be secured.

If the historical circumstances and dogmatic temper of the times made the original rupture between Baptists and Disciples inevitable, present conditions no longer justify the continuance of the separation. Theological issues, which were veritable tweedledums and tweedledees, about which men violently contended seventy-five years ago, have passed into innocuous desuetude in these opening years of the twentieth century. Our ecclesiastical forefathers spent much of their time in chewing the sacred volume into pellets to throw at each other's heads. Polemic religion, proving ourselves orthodox by apostolic blows and knocks, now a back number, except in the backwoods, was the order of the day in the church militant, of even less than fifty years ago. When our fathers walked abroad in the garden of God instead of plucking "the rich golden fruit in bright clusters pending," they chewed the bark, analyzed the sap, and cut down the limbs of the trees for theological shallalalals. The historic significance of the last thirty-five years has made itself manifest in the reaction against the controversial and sectarian Christianity of the first three-quarters of the nineteenth century. Burning issues then have ceased to burn, they are scattered ashes and cold cinders now. The dogmatism which Douglas Jerrald defined as puppyism come to maturity has grown smaller by degrees and beautifully less in its power to magnify differences. Questions that constituted a *causus belli* in the revolutionary war be-

tween Baptists and Disciples have passed long ago, in happy oblivion, to the theological junk heap. Serious obstacles to unity and harmony, then, have no disturbing significance now. Calvinism as an issue has passed. Baptists as a whole were never very insistent in their Calvinistic proclivities, especially since the missionary denomination began its career, and the Disciples never made the negation of Calvinistic opinions a condition of union or a test of fellowship. The creed question, a bone of contention in the early rupture and final separation of the two religious bodies, has passed as a dividing issue. Baptists of to-day do not believe in human creeds, and are as sound as ourselves on the creed that needs no revision. The celebrated sermon on the law, which did more than any other utterances to fix the stigma of heresy on the teachings of Alexander Campbell, and to sever his connection with the Baptist communion, would not to-day create a ripple on the surface, if preached before the obscurest and most belated association that led in the condemnation of Prof. Whitsitt. No Disciple would think of preaching it and no Baptist would object if he did. The doctrine that the law of Moses is binding on a Christian, under the dispensation of the Holy Spirit, is not insisted on to-day by any denomination known to me. How many fierce and eloquent debates were held on the order of faith and repentance in the old controversial days of our warfare? Sixty years ago, approximately, a small body of Disciples in Jeffersonville, Indiana, wrote to Dr. L. L. Pinkerton, a distinguished pioneer preacher of Midway, Ky.: Dear Bro. Pinkerton: "The Baptists over here are teaching that a man cannot believe before he repents. Come over and set 'em right." The Dr. replied: Dear Brethren: "You tell those Baptists in Jeffersonville if they can repent before they believe let 'em pitch in." Forty years later it occurred to some one that this controversy had lasted long enough without a definition of terms. A little reflection brought the fact to the surface that this inconsequential debate was ridiculous because both parties had been using the leading terms in different senses, and that there was no difference between the two bodies on this subject. If the word faith is used in the sense of intellectual persuasion or mental connection of the truth of Christianity, then faith, of course, in this acceptance of the term, comes before repentance. If, however, we use the term faith in the sense of trust, its more distinctive moral and scriptural sense, repentance comes first, for an impenitent man can not trust in Christ. Thus it became apparent that this old debate, like many others, was a mere lagomechy, if, indeed, it had ever been in the range of psychological possibility, to tell which of these processes came first in the order of time, or was ever desirable to know.

The two issues that have survived with more or less vitality as obstacles to union will not, in my opinion, survive much longer, if, indeed, the majority of Baptists and Disciples are now already in substantial agreement in principle if not in practice concerning them. I refer, of course, to the design of baptism and the communion question. On neither side, as far as I am able to judge, is there any disposition to make a philosophy of baptism for the remission of sins, or a peculiar practice on the communion ques-

tion a barrier to union, or a plank in a union platform. In thirty-five years of more or less familiar acquaintance with Baptist and Disciple literature, I have never seen a Disciple statement of fundamental principles as a proposed basis of union with a word in it on the question of baptism for the remission of sins; nor a Baptist declaration of union essentials that included any phase of the practice of restricted communion. There seems to be a tacit assumption on both sides that questions like these may be left to individual and congregational interpretation, and "the process of the suns" that will bring us soon to a harmonizing and satisfactory solution of them. In the present state of ecclesiastical opinion and evolution there is a rapidly diminishing difference between Baptists and Disciples on these points. When Alexander Campbell said in his debate with Mr. Calla that Saul's sins were really pardoned when he believed and formally when he was baptized, he was a member in full fellowship of the Baptist church. The exigencies and extreme tendencies of controversy, and perhaps the influence of friends more dogmatic and legalistic than his own, drove him to a more radical statement of the problem, but in later life, as clearly evidenced by the Lunenburg letter, a literary fragment of scarcely less historic importance than the Declaration and Address of his father, he reverted to the earlier view, if not to a more spiritual conception of the relation of baptism to the remission of sins. When Isaac Errett inserted the word assurance into the proposition, and it became current and valid coin in the realm of Discipleship terminology, the old question of dispute between Baptist and Disciple on the design of baptism was virtually settled. If there is any issue worth contending over between the proposition of baptism for the assurance of the remission of sins, and baptism as a declaration of remission, I am unable to see it. If the baptism of a penitent believer is for the tangible assurance of salvation, the salvation is already enjoyed, already exists at least, and the assurance must be conveyed in the form of a declaration to that effect. It is indisputable that the New Testament does connect baptism and the remission of sins, and there are two conceivable ways in which this may be done, and concerning these Baptists and Disciples are agreed. Water in both Testaments and in all religions stands for purification. All religious ordinances involving the application or use of this element necessarily symbolize inward and spiritual cleansing, and this cleansing of the soul from the defilement of sin is an element of moral character and a condition of salvation. What baptism stands for is literally and absolutely in order to the remission of sins. This position cannot be intelligently controverted. The greatest of conceivable blunders in the interpretation of religious phenomena is the failure to distinguish between a symbol and the truth symbolized, and to affirm that the one is as necessary as the other. This is a species of Levitical Judaism that should only survive as an interesting relic in the limbo of a theological "Old Curiosity Shop."

The other fact that connects baptism with remission is its association with the authority of Christ in the form of obedience to him as Lord of all. Submission to Christ is Christianity, obedience is the fundamental condition of salvation. An act which involves the recognition of



Christ's sovereignty and subjection to Christ's will, an act which relates itself to Christ's authority as a practical expression of allegiance and loyalty to him, whose right it is to rule, has a moral relation to the remission of sins. He has become the author of eternal salvation to all them that obey him, and baptism by appointment of Christ is one, at least, of the initial and assuring acts of obedience as we enter the way of life. Baptists and Disciples, I think, are agreed at this point. In reality there is not, and never has been, any practical difference between these two peoples on the relation of baptism to the remission of sins. We hold in common that a baptized penitent believer is a saved man and a member of the body of Christ, and on what additional point is it necessary that there should be agreement?

There are no theological hindrances to the union of Baptists and Disciples. Our theology and our ecclesiology are substantially identical. Holding to God, Duty and Immortality as a first principle, we maintain in common:

1. The essential divinity, universal Saviorhood and sovereign Lordship of Jesus the Christ, the only begotten Son of God.
2. The inspiration of the Holy Scriptures of the old and New Testaments, and their practical sufficiency and efficiency as a rule of faith and practice.
3. The Holy Spirit in His Divine Personality in His offices and work in the regeneration of sinners and the sanctification and perfection of believers.
4. The Fatherhood of God, the brotherhood of man, the kingdom of God, with its beatitudes, its sermon on the Mount, and its ethics of eternal life.
5. The church as a divine institution, the supreme agency of the kingdom, ordained of Christ, established by the apostles, sanctified by the Holy Spirit, composed of intelligent men and women, redeemed by the blood of Christ, saved by grace, standing on the one foundation laid in Zion, with its work, its worship, its activities for the growth of believers and the salvation of sinners.
6. A divine gospel, the power of God unto salvation, with the incarnation behind it, a divine-human personality beneath it, the omnipotent energy of the Holy Spirit within it, the wide, wide world the scope of its activities and the scene of its achievements.
7. The two ordinances of Baptism and the Lord's Supper, baptism according to the New Testament, the immersion in water of a penitent believer into the name of the Father, the Son and the Holy Spirit, burial in the likeness of Christ's death and resurrection to walk in newness of life. The Lord's Supper, a memorial and sacrificial institution, to be partaken of by God's people as a commemoration, a communion and a proclamation of Christ's death till he come.
8. The end and purpose of all agencies, ordinances, institutions, ministries, activities, the building up of character and the fashioning of manhood after the image and likeness of Jesus Christ our Savior and Lord.

As I turned over the leaves the other day of the Encyclopedia Dictionary for another purpose my eye was caught by the word "Baptist," and as I followed the lexical definition of the Baptist position I came to the name of Roger Williams, "the first Baptist in America," it said, "who seceded from the Puritan communities in New England and was baptized by

immersion in Providence in 1639 and united with others to form the first Baptist church in America." "He was one of the earliest men," the lexicographer goes on to say, "to announce the principle of religious liberty and to give utterance to the Baptist doctrine that no man should be bound to assist in maintaining worship against his own consent." In the fundamental Baptist principles of salvation by faith a regenerate church membership, the right of private judgment, freedom of conscience, opposition to ecclesiastical tyranny and the union of church and state, the spiritual and ethical interpretation of the New Testament against the sacerdotal and semi-political interpretation of the religion of Jesus Christ, the Disciples of Christ are entirely at one with them. On the historic Protestant position of religious liberty and the items I have enumerated I am willing to unite with Baptists and Free Baptists, and to accept the first vacant pulpit among them when I am in need of another pastorate.

As far as the restriction of communion privileges is concerned there is no vital difference between Baptists and Disciples. The exclusion of our people from participation in the ordinance of the Lord's Supper when spread in Baptist churches grew out of a misunderstanding of our position on the place of baptism in the Christian system. When Mr. Campbell and his coadjutors used immersion as one of the equivalents of regeneration and declared that baptism was a condition of pardon, the Baptists, who were sensitive on these points from their long contention with Rome and Canterbury, on the destructive heresy of baptismal regeneration, took fright and refused to recognize the validity of immersion when administered by the Disciples. This misconception of Mr. Campbell, for which the Disciples themselves were partly to blame, led to the Baptist doctrine of "alien immersion" and the denominational practice of "close communion," in so far as these things have any relation to the Disciples. The bitterness of the early controversies on these points widened the breach and established these practices in certain sections of the country, when less prejudice and more clearness of vision would have prevented the trouble from the beginning. Now, however, that "the mists have rolled in splendor from the beauty of the hills, and the sunshine, warm and tender, falls in kisses on the hills," all intelligent Baptists understand that the Disciples believe, and have always believed, that regeneration, as Baptists and evangelical Christians generally use the term, precedes baptism. In the moral, spiritual and evangelical sense of the word, a man must be regenerated before he can be scripturally baptized. When this fact is understood the communion difficulty disappears as between Baptists and Disciples, and I am not concerned here with any other phase of the question.

The only serious practical difficulty to unification is the Congregationalism that prevails in both bodies. In our conception of ecclesiastical authority we have made no provision for union machinery adequate to the task of bringing such large bodies together. If the congregation is the unit of authority and the limits of autonomy and has no ecclesiastical jurisdiction beyond its own membership, how are denominations as a whole, with their separate institutions and traditional systems and contrariety of vested inter-

ests, to unite in anything like a stable and permanent organization? Assuming, as I am glad to do that we are in earnest in this matter, that we mean business in these deliberations, that we are not here for an interchange of courtesies or to organize a mutual admiration society to swap compliments, assuming, I repeat, that we are actuated by a no less serious motive than a contribution to the fulfillment of our Lord's intercessory prayer for the unity of his people, how are we to get together? Neither Baptist associations nor Disciple conventions have any legislative or mandatory functions; they are purely evangelistic and educational. Our congresses can not even pass resolutions by way of indorsement of anything that is said by their speakers. We have no bishops, conferences, synods, convocations, confessions or constitutions that can send out a decree ordering us to shake hands and be good. We can not be tried for heresy or bad behavior except within the jurisdiction of our local congregations. Evidently we have missed a great deal of sport. If Baptists and Disciples were unanimous in their desire for union and all obstacles of doctrine and practice had been swept out of the way, how would they go about it.

Union between Baptists and Disciples must come about, not by legislation, but by evolution, and that is God's way of doing things after all. There must be a prolonged process of growth and assimilation before the consummation of such a union can be made complete. Ecclesiastical union is more or less mechanical, this must be natural. It can not be forced, but after awhile it will force us. The authority of truth and the moral influence of leadership in both churches must be our main dependence in facilitating and consummating this growth into the unity of the Spirit in the bond of peace. Our conventions, national and state, have a certain weight of moral influence and recommendatory power which would count for much with the churches. If our recognized and most influential leaders and representatives come together and agreed on the formulation of a basis mutually satisfactory, and this plan of union could come to our churches by way of endorsement and recommendation from our national and state assemblies, I believe that the union of local congregations could commence at once in prepared communities. The example of leading churches would become contagious and the work would spread.

In fact, the only thing really necessary to effectuate and consummate union between Baptists and Disciples is the practical recognition of the ecclesiastical standing and scriptural rights of each other's churches. Let Baptists acknowledge Disciple churches as churches of Christ of the same faith and order with themselves; let Disciples acknowledge Baptist churches as churches of Christ, the same as their own, and let both act accordingly, giving letters of commendation to each other's congregations, exchanging members and preachers, and co-operating when opportunity presents in every good word and work as fellow and co-equal churches of the Lord Christ. This in reality is the only union required between Baptists and Disciples.

Time would be required for growth and education and mutual acquaintanceship the churches would not all rush into each others' arms. High churchism and preju-

(Continued on page 463.)



## Victory at La Fayette, Indiana



Una Dell Berry,  
Assistant Pastor.



Christian Church, La Fayette, Indiana.



A. W. Conner,  
Pastor.

"In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." "Get into the harness: pull and don't kick." These mottoes, set before the members of the Church of Christ in La Fayette, Indiana, have done much to lead them on to success.

Twenty-one months ago, Bro. A. W. Conner was sent an invitation to come to La Fayette to do what he could to revive and build up the church here. He came, and with his consecrated zeal, unbounded love and courage and untiring efforts has accomplished glorious things for God and the cause of Christ in this city.

Bro. Conner believes in beginning at the foundation and working to the top. In his diggings in the basement of the church he really chanced upon an old coffin. It was this disclosure, doubtless, that suggested his oft repeated sentence, "The past is dead, the future unborn. There is nothing left us but the heart throb of the present." Into that coffin, figuratively speaking, was placed all the dead past, with its strifes, jealousies, backbitings, factions, indifferences and discouragements; the lid was nailed on tight with heavy spikes and the spikes were clinched, the coffin and contents were buried deeply in the ground of oblivion, so deep, it is hoped, that not a trace of foul stench may ever come to the surface again.

When the pastor arrived on the field, he was able to round up in the neighborhood of one hundred and seventy-five members in fairly good fellowship. Most of these were to be his staid helpers in the glorious times soon to follow.

Last spring the first campaign for Christ was instituted. For six weeks Bro. Conner, as the preacher of the word, and W. E. M. Hackleman, as singer, labored in the gospel and the results of their efforts were the addition of eighty-six people to the church.

These, together with those that joined at the regular services, now increased the membership to three hundred and fifty. As can be seen, this was doubling the membership in less than eight months.

The ladies of the church, "Willing Workers," now enhanced the fighting force by employing Sister Una Dell

### F. E. Trucksess

Berry as assistant to Bro. Conner. Later the church duly ordained her a minister. Miss Berry has charge of a splendid chorus, is president of the "Willing Workers," has charge of the ladies' noon-day rest, and finds time to do other pastoral duties.

The congregation was now ready to undertake some larger things. A second campaign was suggested. Weekly free-will pledges of money revealed that a large proposition could be successfully taken care of. It was deemed best to bring to the assistance of the church the best evangelists possible to obtain.

The Brooks brothers, who were just about to close a revival at Bloomington, Indiana, were sent an urgent appeal to make La Fayette their next stopping place. They decided to come. On Wednesday night, March 28, a second great campaign opened up in all earnestness.

Preparation for this campaign was made according to the usual methods of campaigns everywhere. A great deal of advertising was done, by means of posters, show window cards and personal campaign cards. The newspapers gladly gave quite a good amount of space to the advertising of the meetings. The city was districted and carefully canvassed, and personal invitations extended to all people. One great drawback was experienced. The auditorium was not of sufficient size to accommodate the people that came, and no other place could be had for a reasonable amount of money.

The meeting was a success. There were one hundred and eighty-six additions to the church in thirty days' preaching. Most of these were by confession and baptism. Quite a number of those who joined were young people. A few Purdue University young men were among the number. A few members from the denominations of the city. Quite a pleasing number were those of the Christian faith, who came in by letter or statement.

What about the future of the Church of Christ in La Fayette? With a membership now of five hundred and thirty-five, all in the best of spirits, and with a zeal for God and a sacrificing spirit that scarcely knows any limits, great things

can be expected to be done for the Master. The growth from one hundred and seventy-five to five hundred and thirty-five in twenty-one months has been possible because the field is wide and ripe for the harvest.

What a strategic point for the people of the New Testament Faith is La Fayette, Indiana! Across the Wabash river is the great technical institution, Purdue University, that needs the vitalizing touch of the Gospel of Christ so much. More than sixteen hundred young men come there to receive training for life's duties; they need the life-giving and life-sustaining principles of Jesus Christ. La Fayette is thickly settled with Catholics and Jews, and what religious people can come in closer relation to these two religious peoples than the Disciples of Christ. La Fayette is full of worldly and sinful men and women, "far out on the mountains astray." There are in La Fayette to-day three hundred or more people who were once members of the Christian Church and who belong to other denominations or who have their letters of commendation laid away at home.

La Fayette needs a great downtown church. The Christian church has that sort of a location and intends to hold it. Some day, by God's grace and the earnest efforts of Christian men and women, there will be seen standing in the heart of this wealthy city of La Fayette a great and powerful institutional church dedicated to the fulfillment of our present motto: "Our first duty is to preach Christ; our second is to keep on preaching."

### WASHINGTON, D. C.

There were present at the Washington ministers' meeting this morning Brethren J. E. Stuart, W. F. Smith and writer. Reports were: Whitney avenue, W. F. Smith, four by confession and baptism, and two by letter. Much good was reported from a recent meeting held at Whitney avenue by Bro. Stuart. Ninth street, one by confession and baptism, and Vermont avenue, one by letter.

Bro. Power will return from Palestine this week. Bro. C. C. Jones, of the Thirty-fourth Street Christian church, is assisting Bro. Smith in a meeting at Charleston, S. C. W. L. Laprade, Act. Sec.



### THE QUARTER CENTENNIAL ANNIVERSARY OF DRAKE UNIVERSITY.

The twenty-fifth anniversary of the founding of Drake University will be celebrated at the coming commencement exercises, in June. From a small beginning, Drake University has become one of the few institutions of higher learning in the country with an average attendance of over 1,000 students annually. During the history of the school, 12,000 students have been enrolled, and 2,500 have been graduated from its several departments.

No institution in the country has done better work with such small means. It has been a struggling institution in many periods of its existence, with a hearty sympathy for the students who have had to struggle with poverty in order to obtain a livelihood while obtaining an education. Many of these students have obtained conspicuous places of usefulness in the various professions and many others in the humbler walks of life remember with gratitude the inspiration for better things received while within the healthful environment of the university.

Those who have not been here for five or six years would scarcely recognize University Place, because of its new homes and business houses, but most of all, on account of the new university buildings. These are the splendid new auditorium, at the rear of the main building; the new musical conservatory (Howard Hall), east of the auditorium; the new law building (Cole Hall), west of the main building, and the elegant new Bible building (Memorial Hall), the last mentioned located on the spacious lots west of the church. These buildings, with the new medical building down in the city, give us room for our various departments without the crowding and inconvenience experienced for a while after the attendance became larger. The elegant new stadium, on Forest avenue, between 27th and 29th streets, is one of the best athletic theaters in America. We hope to have a new library building next.

Commencement week will be marked by a series of special programs on which appear the names of many prominent men. Among these may be mentioned D. R. Lucas, one of the trio of men who made the University possible; the others being Chancellor George Carpenter and Gen. F. M. Drake. Allen Hickey, a pioneer preacher in Iowa, for a long time interested in Drake University, Charles Reign Scoville, President Aylesworth, H. O. Breeden, I. N. McCash, D. R. Dungan, Charles S. Medbury, W. B. Craig and Theodore Shonts will be in attendance. The various departments of the university will hold reunions during the week and renew the acquaintances of "auld lang syne." These functions will occur for the most part at the evening dinner hour, and will assume the form of luncheons or banquets with after-dinner speeches. A reunion of the Oskaloosa alumnae is planned.

The baccalaureate sermon will be preached by Charles S. Medbury, who has just returned from an extended tour in Palestine, Egypt and Europe.

The Bible college will hold its commencement exercises Sunday night, June 10th. On Monday, at 2:30, the dedication of Memorial Hall will take place, at

which event Charles Reign Scoville will deliver the principal address. A trolley ride has been planned for Tuesday, which will include a visit to the army post, capitol, parks and all places of interest. Tuesday evening will occur an unique entertainment by distinguished alumnae of the College of Music. On Wednesday morning a band concert and athletic exhibition will be held at the beautiful new stadium. The Founder's Day program occurs on Wednesday afternoon. On Wednesday evening the anniversary program will be given at the auditorium. On Thursday morning, June 14th, the commencement exercises will be held, and the address will be delivered by Theodore Shonts, head of the Panama canal commission, who is a son-in-law of General Drake, for whom the university was named. Thursday evening the closing event of the week will occur at the Savery Hotel—the alumnae banquet.

The committee in charge of the special anniversary exercises this year have spared no pains in making arrangements for the entertainment of all the friends of the university, to whom a most cordial invitation is extended, and to all others who wish to become acquainted with the university. Lodging can be obtained near the university at a reasonable rate, if engagements are made early. It would be well for all who wish to secure lodging for the week to write to Miss Mary A. Carpenter, secretary of the committee. If you desire a seat at any of the pay entertainments or a plate at the Alumnae Banquet, arrangements can be made through Miss Carpenter. You will assist the committee greatly, if you contemplate attending the anniversary this year, by sending in your name as soon as possible.

The alumnae and friends of Drake will rejoice in the honors that have been won for us by our contestant in oratory, Mr. John Booth, who took first place in the Interstate Oratorical Contest, held in Topeka, Kansas, May 4th, 1906. Mr. Clarence Eppard, another student, won first place in the State Oratorical Contest held under the auspices of the Prohibition League.

Sherman Kirk.

### RELIEF WORK FOR THE CHRISTIAN CHURCHES IN SAN FRANCISCO.

Resolved, that our City Board of Evangelization, consisting as it does of the pastor and two elected members from each church, be constituted the committee to receive and distribute all relief contributions to our churches and members made destitute as a result of the late disaster in our city.

That all moneys and supplies be assigned to Hiram Van Kirk, financial secretary, 2230 Dana street, Berkeley, Cal., and be held by Howard Kirk, treasurer, 1533 Arch street, Berkeley, Cal., and that the same be distributed only by proper order from this board.

That we send the following brethren: F. S. Ford, E. W. Darst and P. C. Macfarlane throughout the brotherhood to appeal for help for our stricken people and to re-establish our churches and to direct the aid of our brethren through the channels of this board.

That a special committee, consisting of S. Sturgis, R. L. Cave, Otto B. Irelan, Dr. W. W. A. Chatterton and T. A. Boyer, be appointed to seek out and re-

lieve the suffering of our membership, and to distribute to them such aid as the necessities of life demand.

That we send to the Christian churches at large the following address:

Dear Brethren: The greatest calamity in the history of our country visited San Francisco and vicinity on the morning of April 18th, 1906. By earthquake and fire, one-half of the city was destroyed, including the entire business district. The First Christian church and pastor, Frank S. Ford, were burned out, together with one-half of its membership. The West Side church was damaged to the extent of \$2,000 or upwards, but stands for future use. The business support of all our churches has been seriously impaired through loss of income. Hundreds of your brethren are homeless and camped in the parks with their scant belongings, dependent on the charity of the public.

We appeal to you to aid your stricken brethren, to help us care for the homeless until shelter and employment can be secured, to sustain our pastors in their fields until the support of their churches can be restored, and to help us in rebuilding the First Christian church and to place our missions in such homes as are demanded by the exigencies of our city. We request that contributions be made in the form of money, and that they be sent marked "Relief Fund for San Francisco," either through the Acting Board of the American Christian Missionary Society, Board of Church Extension, State Board of Northern California, or direct to the City Board of Evangelization of Greater San Francisco.

Ever your debtors in Christ,

E. A. Bridgeford, President.

Otto B. Irelan, Secretary.

Address all inquiries to Hiram Van Kirk, financial secretary, 2230 Dana street, Berkeley, Cal.

### FIRST REPORT OF RELIEF FUND FOR THE CHRISTIAN CHURCHES OF SAN FRANCISCO.

The following contributions have been received, May 1:

Christian church, Midland, Tex. . . . .	\$ 58.45
Richmond Ave. Christian church, church, Buffalo, N. Y. . . . .	75.00
First Christian church, Kansas City, Mo. . . . .	110.00
West Street Christian church, Tip-ton, Ind. . . . .	28.35
Christian Century Co. . . . .	36.51
Christian church, Hereford, Tex. . . . .	100.00
Metropolitan Christian church, Chicago, Ill. . . . .	108.00

Future contributions should be sent direct to the undersigned.

Hiram Van Kirk,

Financial Secretary,

2230 Dana St., Berkeley, Cal.

### "WHERE ROLLS THE OREGON."

The church in Vancouver, Wash., must enlarge its Sunday school facilities. Our C. E., which has taken in about one hundred new members during the last three weeks, had an offering at its last regular meeting of \$89.50. One addition to church last Sunday and thirteen Sunday before at regular services.

I. H. Hazel, Pastor.

A country high school boy in an Iowa town quit study and had "laid down." He was stimulated to a purpose by the county Y. M. C. A., began to study again and has been appointed to Annapolis because of high rank at school.



**TOMMY'S PERPLEXITY.**

By C. D. D.

"I really cannot understand."

Says little Tommy D.,

"For, honest, I don't like to think

Mamma don't know, you see.

"She teach'd me which is my right hand,

And which my left should be.

'And now then, which is your left hand?'

My mamma said to me;

And when I showed her, then she said,

'Yes, that's right, Tommy D.'

"So I really cannot understand,

And that's what bothers me,

For I don't like a bit to think

Mamma don't know, you see."

—Ex.

**TEMPERANCE AND MAPLE SUGAR.**

BY MILDRED NORMAN.

"It's easy enough for girls to be temperance," said Sadie Walters. "Girls don't want to drink or smoke or swear."

The brightest faces on the train that Monday morning were the faces of Fred and Sadie Walters. They were going to Vermont to spend a week on Uncle Hiram's farm, and it was "maple-sugar time." Just think of that! They were going up to the maple grove to eat all the maple sugar they wanted and have a lot to bring home. No wonder their faces were bright. Sadie and Fred had joined the Crusaders and they looked often at their fresh ribbon badges.

"It's easy enough to be a temperance girl," said Sadie.

"It's easy enough to be a temperance boy, too, when you know how bad drink and tobacco are," said Fred. "Who would touch anything that was poison, if they knew it? And I shouldn't want to swear anyway, for I shouldn't want to treat God so mean as that. He's too good to me!"

Bright and early Tuesday morning Fred and Sadie jumped into the farm sled, each with long wooden spoons in their hands, and a tin pail tied to their belts.

Sadie flew about like an early butterfly when they arrived at the maple grove. She peeped into the log hut where the man slept who watched the sap boiling after it was gathered; she helped pick up the brush for the fire that was built on the ground, and peered into a kettle swung over it in gipsy fashion, between two long poles, all ready for the sap.

Fred tumbled about much like a stupid May bug, getting in everybody's way and tumbling over every obstacle in his path. He was used to city pavements, and did not look to see what was before him, and he was so eager to see everything that he could not think about himself.

"Oh, no!" said Fred, like one very John the hired man swung a big yoke

over his shoulder, and Uncle Hiram put a pail on each end, and off they went to the grove. Some of the buckets under the trees were ready to take to the "camp," as they called it, where the hut and the gipsy fire were. Uncle Hiram took off the empty pails and put the pails filled with sap on the yoke, and off went John, but not before the butterfly and the beetle had a good taste of the sap.

There was another man in the grove, ready to tap the new trees when Uncle Hiram should come. The children watched the man cut the bark and wait a moment to see if the sap was going to flow freely, place a bucket under the tree and go on to the next. Fred and Sadie lingered to hold their spoons under and get a taste of the first drops.

"I thought it would be sweet, just like maple sugar," said Sadie. learned, "the sap has to be boiled down to get thick, and the thicker it is the sweeter it tastes."

"Why, of course," said Sadie; "I never thought of that."

Then they went to the next tree, and tasted of its sweet sap.

"You can take a lot of this because it is not so sweet," said Fred.

When they had been to four trees, Uncle Hiram called out:

"Don't take too much, children."

"All right," said Fred.

But they kept tasting because it was not so very sweet—just sweet enough to make you want a little more, as Sadie remarked. By noontime they could not eat the nice lunch Aunt Elizabeth had put up for them, and they felt so sick that they could hardly look at the big bubbling kettle swinging over the crackling fire. And they would have forgotten to fill their pails with sap if it had not been for John. Aunt Elizabeth had told them they might bring home their pails full and make some sugar and have it to take away with them. When they got out at the gate it seemed as though they never wanted to see any sap again.

"You took too much," said Aunt Elizabeth. "Hiram said he would see to you."

"He told us," said Fred, "but we kept tasting."

"Never mind," said the good aunt, "you will be all right to-morrow."

But they had lost their dinner, and now could not eat any supper. Fred went to bed feeling pretty cross, and Sadie cried a little, but she did not let any one know it.

The next day they tried their snow-shoes. They had never had snow-shoes on until now, and such a time they had making them work! But it was such fun! Aunt Elizabeth called them three times, but they could not make up their minds to give it up.

"Don't do too much," called Aunt Elizabeth.

"Oh, no!" replied Sadie, and off she went for another frolic.

How their muscles did ache after they had gone to bed, but they were ashamed to say anything. The next day they were so stiff they had to stay in the house and rub on liniment. Aunt Elizabeth comforted them all she could, bringing out a pile of magazines and papers. They read and read until aunt said, "Don't read too much, dears." But there was nothing else to do, as they did not feel like moving, and so they kept on reading until they both had the headache. Then they were so out of sorts Aunt said she guessed they were a little homesick. Uncle Hiram had noticed their temperance badges, though he had not said anything about them. When he came in at night and looked at the children he smiled jovially and said:

"A good night's rest will fix you all right, but if you want to enjoy yourselves while you are here you must be more temperate."

Fred and Sadie were silent for some time, each thinking busily. At last Sadie whispered to Fred:

"I never thought before how many things temperance means."

"Neither did I," said Fred.

And the next day the children had such appetites that they felt as though they could eat everything Aunt Elizabeth had cooked; but when she said, "Don't eat too much, children," they remembered Uncle Hiram's words, and they remembered all the rest of the visit, and did not "have a good time too hard," as Sadie told her mamma when they were once more at home.

Mattapan, Mass.

**TRANSFORMATIONS.**

Curious Results When Coffee Drinking Is Abandoned.

Is it almost as hard for an old coffee toper to quit the use of coffee as it is for a whisky or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum Food Coffee used, for the reason that the poison to the nerves has been discontinued and in its place is taken a liquid that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum Food Coffee.

"There's a reason."



## Our Glorious Southland

MISSOURI, ARKANSAS, INDIAN TERRITORY AND TEXAS.

F. G. Tyrrell

### Happy Homes in the Midst of Smiling Abundance.

Who does not like to travel? Once in a great while we meet with a "stay-at-home," who is quite content to remain a lifetime in one place, a person who has

to cover the state of Texas, for example, then lay them down on the New England states, the middle states and other populous sections, and see how great this mighty empire alone is.

But first in our journey from St. Louis to the south we pass through a section



Arkansas Apples.

"gone into the 'stationery' business," but the majority of us Americans are travelers by constitution and by inheritance. The writer's ancestors came to New England in colonial days; his grandfather walked from Danbury, Conn., to the "Western Reserve," and settled in Trumbull County, Ohio. After a few years here he loaded all his effects into covered wagons and with his little family drove to Rock county, Wis. Still not content, in due time the family formed the nucleus of a party who crossed the plains and settled in California. With hereditary influence like that, my wife sometimes wonders why I love to travel! How could I love anything else more—except her?

We shall never know how much we are indebted to modern railroads and their management. Just at this time the air is full of quivering indignation against railroad discrimination; much of this is no doubt just, but at the same time the nation owes a debt to the men who have led off in railroad construction. "Honor to whom honor is due, and justice to whom justice!" Let us cultivate breadth of view and balance of judgment. Who that has ever traveled across any considerable section of this land of ours will not thank the railroads for the opportunity afforded and the pleasures enjoyed?

Those of our readers who live in the central Mississippi valley states are not aware, unless they have seen it for themselves, of the magnificent country that lies to the south. Whatever may be the reputation of Arkansas, Missouri, Indian Territory and Texas, these states and territories contain a thrifty population and empires of comparatively unsettled land, rich and fertile beyond expression, waiting only the advent of industrious settlers to blossom like Eden. The mere extent of such territory is an amazement. Take any good map of the United States and cut out pieces of paper large enough

of Missouri little known—the southeastern part. It is wonderfully varied in its resources. The Iron Mountain railroad winds along the banks of the Mississippi for several miles, and we dart through bits of woodland and skirt high bluffs, from which we catch glimpses of the old "Father of Waters." Then the road enters a section which seems to be hilly and rough as the surface of Norway and Sweden. But little cities line the route, and we hear the hum of saw mills and barrel factories, making merchandise of the fine oak timber that grows in this region. We learn that not far from us, on a branch of the same road, are great



In Missouri Lumber Land.

swamps heavily timbered, strange to say, and needing only draining and clearing to make as fine farming land as lies out of doors anywhere. A shrewd business man of St. Louis whom we know well has invested in several thousand acres of this land, and is confidently expecting it to make him rich in the near future.

Missouri lands are not yet as high, even those in the most improved sections, as their value justifies. Illinois and Iowa farmers are selling out and moving down into this more favored section.

The farther south we go the more interesting and novel the country grows. Arkansas has suffered much from the cartoonist and the witty paragrapher. But a state with such a climate and soil can well afford to suffer innuendos in silence. Take the White River valley, for instance. It is unjust to characterize it "the Hudson of the West," for it has a charm all its own. The most fertile part of this valley extends from Newport to Buffalo, Ark. The rich lands on both banks of the river yield fifty bushels of corn or one bale of cotton to the acre, and successive crops year after year seem powerless to diminish the fertility of the soil. The river flows between bluffs or palisades of sandstone, hard building stone, manganese, and white, pink and variegated marble.

Arkansas is rich in minerals. Within a radius of twelve miles of Buffalo City there are forty mines, and another Joplin section is being developed. But as if this were not enough, one finds also tract after tract, running into thousands of acres, where all kinds of fruit flourish. In the springtime the air is heavy with the sweet breath of peach and apple and plum trees in full bloom. The small fruits also abound and markets are near at hand, giving the industrious fruiterer a handsome profit on his labor and capital.

Indian Territory has her ambitions. For some time she has been knocking for admission to the Federal Union, and possibly before these lines are in type, with Oklahoma, she may have entered as a state. No one who has ever gazed across her boundless prairies, walked along the streets of her bustling cities and towns and talked with her thrifty and enterprising citizens can for a moment doubt that here is a commonwealth

in embryo which will adorn our history. Upon the far-stretching prairies great herds of cattle feed and fatten. You can strike a furrow straight as an arrow, and scarcely break it for ten miles in any direction.

But wait till we roll down into Texas! It is so vast that one may almost say,



"You were never out of doors unless you have been in Texas." Running over the Texas and Pacific and the International and Great Northern the tourist passes through the "Big Thicket," as it is called—a great stretch of timber which extends for miles and which has never been fully explored. It has its primeval depths and unwhispered secrets. But the ring of the lumberman's ax wakes the sleeping echoes, and in a few years

us because we did not buy sections or at least quarter sections and hold them for their inheritance.

Texans are among the most hospitable, breezy, brisk and companionable people on earth. They are proud of their state. They revere its history. They have a mighty and a victorious faith in its future. And they are anxious to share their riches of faith and enthusiasm and inestimable resource with oth-

Resolved, that we, the members of the Executive Board of the Chicago Christian Missionary Society, while bowing to the will of him who "doeth all things well," feel deeply the loss of the wise counsel and cheerful presence of this man of God who had devoted so many years of his life to the upbuilding of Christ's cause in this city; that the remembrance of his sacrifices, his consecration, his unwavering faith and cheerful performance of duty, in the face of seemingly insurmountable obstacles, will always be an inspiration to his co-workers in the great cause for which he gave his life; that the benediction of his beautiful Christian character is a blessed heritage not only to the Chicago Christian Missionary Society but to every church of Christ and mission in Chicago; that our sympathy and Christian love be tendered to the aged wife and the children of him whom we all mourn as a brother.

Resolved, That a copy of these resolutions be spread upon the minutes of this society, a copy sent to Sister Larrabee, and one to each of our religious weeklies and the Missionary Tidings for publication in their columns.

Mary M. Herrick, Com.

#### BETHANY A LIVING LINK.

The old mother church at Bethany, W. Va., entered the Living Link list yesterday. Our offering for home missions was \$327.85, and it was done so easily and joyfully. Our own home missionary will be assigned to West Virginia. This is a great mission field and while the missionary is building up the church in the state he will be seeking out young men and women and sending them to Bethany College for a Christian education. This has been a great year at Bethany.

W. B. Taylor.

Since the last reports nine have been baptized at Bolengi, Africa. A. F. Hensley and his associates are planning to make quite an extended evangelistic tour. They hope to visit some new points where the missionaries thus far have not been able to go.



In the "Big Thicket."

the light will shine through it from north to south and east to west.

Here again are mighty plains, gleaming rivers and untrod wastes. Texas flings her arms wide open and welcomes every year thousands of wise men, who leave the icebround, snow-smitten north for the land of sunshine and ozone. Of course much of this mighty state is desert and will be until and only until the irrigating ditch makes its blessed advent. But the extent of rich, arable land, still raw and uncultivated, to be had for from \$1.50 to \$10 an acre is an amazement to the people who live in crowded city centers. From Houston to Galveston we pass through a section which lies idle and waiting. It is smooth, deep and rich. All that is necessary is labor to tile it and till it. Our children and our children's children will reproach

ers. Galveston is rebuilt, until hardly a scar of its great calamity remains. Lands are higher than ever before. Houston is a thriving city rapidly nearing the hundred thousand mark. It spells opportunity for men of faith and action. San Antonio, city of romance and winter sunshine, grows apace. All Texas invites with ten thousand allurements those who have the gift of vision and the grace of patient industry.

In all these inviting regions are many Disciples, and we predict that they will eventually furnish a dominating religious force in the shaping of civilization.

#### RESOLUTIONS.

Whereas, Our heavenly Father, in his infinite wisdom, has removed from our midst our beloved corresponding secretary, Bro. A. Larrabee; be it



White River Scene.





# AT THE CHURCH.



## SUNDAY SCHOOL LESSON

International Series  
**JAMES N. CRUTCHER**  
FEEDING THE FIVE THOUSAND.

Mark 6:30-44, Lesson for May 27.

The lesson begins with the report of the apostles of the work they had done in connection with the burial of their friend John the Baptist. Their teaching was a very important part of the report. Jesus was doubtless more interested in teaching than in the manner of burial even of one as close to Him as John.

The lesson is recorded by each of the four gospels. They tell us that the day was one of great excitement because of the sad and tragic death of John, and they were all the more ready to hang upon every word that fell from the lips of their divine Lord. Disasters, death, plagues are not sent to compel allegiance to God, but their presence surely causes very serious meditation on the brevity of life, the frailty of the work of human hands, and that all temporal things perish with the using.

In the plain of Butaiha, just east of where the Jordan enters the lake of Galilee, the Master was teaching the multitude, upon whom He had great compassion, likening them to sheep without a shepherd. These were the people who had followed on foot, when they saw Jesus and the disciples withdrawing to the desert place for rest and prayer. It seemed that they could not let the Savior go from their midst, and they followed Him seemingly without thought for their material welfare nor were they concerned about the course of their journeyings, so it led them to Him. How important this spirit is! The teachable, childlike confidence, of the shepherdless multitudes, so helpless, so needy, made an appeal to the heart of our Lord and he readily gave up His plan for a rest and gave Himself unreservedly to the task in hand. No dreamy idealist, this Savior of mankind. No mystic of the silent places this carpenter's son. He had come to save, and to do so He must come in contact with the lost. One writer says Jesus had gone into the mountain, but when He looked down upon the people, so anxious for His presence and His help, He returned and blessed them by His presence.

After the treasurer had taken an inventory of the bag he reported that the sum was insufficient to feed the multitudes that now needed bread for their bodies. Jesus met the situation with the miraculous enlargement of the food supply, until all were satisfied and the surplus exceeded twelve baskets full. Our Father never does things by halves. His world meets all the needs of our physical natures. His gospel of healing is complete and satisfies all of the needs of our spiritual natures.

Trench declares, "The baskets were an apt symbol of that love which exhausts not itself in loving, but after all its outgoings upon others abides, itself far richer than it would have been but for these, of the multiplying which there ever is in a true dispensing."

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

JOHN WILLIAMS AND MISSIONS IN THE SOUTH SEAS.

Topic for May 27: Psalms 97:1-2.

The life of John Williams reads like a romance—as indeed it is a part of the romance of Christian Missions in the South Sea Islands. His story is as fascinating as any romance ever written. I should like to tell you something of it but space forbids, and besides, just when I want it, I remember that my volume containing his life-story has been loaned out to someone and not returned. So the brief paragraphs from the Christian Endeavor World are here given:

John Williams, missionary to the South Sea Islanders, was a man of rare character. While apprenticed in early youth to an ironmonger, he heard the call to preach the gospel to the heathen. His call to the work, his preparation, and the voyage make a fascinating chapter in his life.

A strong point in his character was his consecration of every talent or anything that the Master could use in the work. See his ingenuity in building the suitable boat, so much needed in his work.

In a letter written to his father he says, "My highest ambition is to be faithful to my work, faithful to souls, faithful to Christ; in a word to be abundantly and extensively useful." And again, "No labor we can bestow, no sacrifice we can make, no journeys we can undertake, are too great to be undertaken to spread the gospel."

### MISSION HAPPENINGS IN THE ISLANDS.

In 1832, a Christian prince of seventeen years assumed the sceptre of the Sandwich Islands, and to the goddess chiefs who sought to turn him against Christianity he replied, "The kingdom of God is strong."

The nephew of the prime minister of Madagascar openly declared himself a disciple of Christ. His uncle threatened him with the loss of his head, but he calmly answered, "I am a Christian, and if you will, you may put me to death; but I must and will pray."

Rotuma is an island 300 miles from Fiji, which was entered in 1841. It is now entirely Christianized, and the foreign missionaries have withdrawn, leaving self-supporting churches in the hands of native pastors. They contribute to foreign missions ten times as much per member as do the Christians in America.

It was said of the far-famed Gregory of Caesarea that when he went to his diocese he found only seventeen Christians, and when he died there were only seventeen heathens. When Dr. John Geddle of the New Hebrides died, it fell to Dr. Robert Steel, of Sydney, N. S. W., to prepare his epitaph, and, adopting the account of Gregory, he recorded regarding Dr. Geddle that when he went to his missionary sphere "there were no Christians, and when he departed there were no heathens."

When Macfarlane and Murray called for volunteers in Lifu, one of the Loyalty group, to go to New Guinea, all students in the institution and all teachers on the island offered their services for the hazardous enterprise.

A missionary of the Caroline Islands says that more than five years ago, when a missionary steamer was passing Hall's Islands on her way to Honolulu, the natives made request for a teacher. It is only now that it is possible to send them a teacher. Is it not sad to think of all the money wasted in the home land, and remember these islanders, only sixty miles distant from missionaries, who have waited five years for some one to tell them the way of salvation?

Recent reports have been received of a remarkable revival in Madagascar, in which God seems to have chosen instruments that men would not have selected for the advancement of His work. One of these was a young woman who had confessedly led an evil life, but on her conversion became a most efficient leader in Christian work. Another was a poor, ignorant freed slave, who was so transformed and illumined by the reception of Christ into his own life that every one felt that God was speaking through him.

John Williams taught the natives of Ralatea, in the Society Islands, how to build houses, make chairs, tables, sofas, and build boats without nails. He also showed them how to get a building-plaster out of the coral. But he taught them something better—how to build Christlike lives.

## THE PRAYER MEETING

By SILAS JONES

BROKEN LIVES MADE OVER.

Topic May 30, Jer. 18:1-12; Mark 5:1-20.

The sense of his own imperfections weighs heavily upon the morally intelligent man. His capacity to do and to enjoy is only a fraction of what it would be if he were fully developed. He knows in part, he feels in part, he does in part. The eyes and the ears are but the rudiments of the organs they might have become by proper training. The man is shut out from a world of harmony in

color and sound which he ought to enjoy. Selfishness hinders the outgoing of the affections. The will gives an uncertain response to the command of duty. The best man knows that, applied to character, Whittier's familiar lines contain a terrible truth: "For of all sad words of tongue or pen, The saddest are these: 'It might have been.'"

This truth, however, is not to occupy the focus of consciousness often or for a long period when the mind does turn upon it. The member of a Christian society shows his wisdom by using to the full measure of his ability the opportunities that remain rather than by mourning over those that have been missed. There is truth in the saying: "We always may be what we might have been." In spite of false education and our own willfulness, we may become open-minded, frank, brave, kind-hearted and helpful.

The rule that applies to lives that are right in their main tendencies applies with equal force to lives that have given the right of way to the baser impulses. When such persons recognize their condition, we ought to say to them: "You have yet great opportunities. The fact that you are thoroughly dissatisfied with your past conduct is evidence that you have within you possibilities of noble achievement. Your habits are against you, but you may change them by fixing your thoughts on the good you would possess and striving earnestly to reach it." A speech like this to broken lives must come from one who cares for defeated men. In fact, if he is the right sort of man, he may forget to make the speech. He will reach the heart through what he is and does. By his life he gives assurance that no man ought to consider a moral defeat final. I think this was the method of Jesus. He cared for the outcast and thus taught him to cultivate his better nature. The vilest man thought better of himself when he found that he was the object of Jesus' love. Then Jesus was able to convince the sinner that God was full of compassion and ready to forgive the penitent. We shall have no great success in helping the sinful unless we can give them faith in God. The strongest motive to seek for health of soul is based on the conviction that God is on the side of the repentant.

Right use is the secret of true growth. The evil in the heart is displaced when the brain (Continued on page 461.)

## A FINE MENU.

One That Can Be Used in "Food Cure."

A man may try all sorts of drugs to help him to get well, but, after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts food, enough good, rich cream to go with it, some raw or cooked fruit, not more than two slices of entire wheat bread and not more than one cup of Postum Food Coffee, to be sipped, not drank hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists and the above suggestions are given by a specialist in food values, dietetics and hygiene.



## WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

The commencement and reunion exercises of Add-Ran-Jarvis College at Thorp Spring, Tex., will be held May 18-23. President A. Clark has arranged for an interesting commencement week.

P. A. Sherman of Rib Lake, Wis., reports that Chas. W. Dean of Grand Rapids delivered there an excellent series of lectures on the life of Christ.

Last week the Foreign Society received another gift on the Annuity Plan from a friend in California.

O. G. Hertzog of Hiram, O., was a caller at The Christian Century office last week. He came to Chicago to meet his daughter, returning from India.

R. A. Schell of Hebron, Nebr., passed through Chicago on his way to the Congress, and "looked in" on the Christian Century family.

Mrs. Dr. E. I. Osgood of Chu Cheo, China, has just returned to the home of her parents, Mr. and Mrs. O. G. Hertzog, Hiram, O., for her vacation. Dr. Osgood will return later.

Dr. A. Holck, long a missionary of the Foreign Society at Copenhagen, Denmark, is spending some time in Germany hoping to improve his health. The grand old warrior is almost worn out. He is one of the grand men of the world.

O. F. Jordan and wife of Rockford, Ill., paid a call at The Christian Century rooms last week. The church is doing well at Rockford, having had 30 additions during the last quarter.

R. S. Smedley, Living Link evangelist of Geary, Okla., will try to bring pastorless churches of Oklahoma Territory into touch with preachers. And he asks that preachers write him as there are places now open to fill at once.

The faculty and students of Texas Christian University, Waco, Tex., will support Frank H. Marshall next year at Christiania, Norway. Most of our colleges are now in line supporting their own missionary on the foreign field through the Foreign Society. The college people can be depended upon to lead.

For the first ten days of May the receipts of the Foreign Society amounted to \$7,623.40, a gain of \$2,892.80 over the corresponding time one year ago. There was also a gain in the receipts from the churches, as churches, of \$3,369.47.

Mrs. Mabel D. Lea, the patroness of "the Leaday Christian Settlement," was to have read a paper at the Brownwood district convention, held at Brady, Texas, giving an outline of the work which had been undertaken at Leaday, Tex. For some time she has been seriously ill, but none were prepared for the sad news which was sent over the wires announcing her death. Her place on the program was occupied by Frederick F. Grim, superintendent of "The Leaday Christian Settlement," who spoke on "The Settlement Idea and Spirit."

A. A. Honeywell of Hiram, O., has accepted a call to the church at McConnelville and will begin his labors there about July 1st.

Edgar D. Jones has resigned his pastorate of the Franklin Circle church, Cleveland, to seek a milder climate. His ministry of three years with this church has been very successful and it is deeply regretted by the church that his leaving is necessary.

The Bible schools of the churches at

Canton, O., and Anderson, Ind., have just entered a contest.

A. B. Moore of Alliance has accepted a call to Ashtabula, O.

The annual report of the Franklin Circle church, Cleveland, shows a splendid financial year. Four thousand, six hundred and twelve dollars and seventy-three cents was raised for general expenses, \$3,361.92 for repairs and carpet, \$2,944.90, making a total of \$11,121.71.

The new house of worship at Shady-side, O., will be dedicated May 20th, with President Cramblett as principal speaker.

The corner stone of the new Euclid Avenue, Cleveland, building will be laid May 20th. Z. T. Sweeney will be the speaker.

N. S. Haynes has resigned the pulpit of the First Christian church of Lincoln, Neb., on account of ill health.

D. N. Wetzel is getting nicely settled in his work at Mattoon, Ill., where the outlook is favorable for a most successful ministry.

George H. Brown is greatly beloved and appreciated as the pastor of the church at Charleston, Ill. He is from the historic church at Danbury, Conn., where E. J. Teagarden has served so long and faithfully as pastor. W. F. Shaw went from the Charleston church to the North Side church, Chicago.

A letter from President E. Y. Mullins of Louisville, Ky., whose presence and message at the Congress were so much appreciated by all who attended, says: "I enjoyed more than I can express my visit to the Congress and intercourse with the brethren. I really believe much good will come from such interchange of view and fraternal co-operation." He says that the group of Baptists to confer with the Disciples named at the Congress will be selected as soon as possible, probably at the meeting of the Southern Baptist convention.

The New York State convention will be held at Elmira, June 27-29.

The Palestine Travel Study Class, which Dr. Willett is organizing to go to Egypt, Palestine, Asia Minor, Constantinople, Greece and Italy next January, is well toward completion. The preliminary studies which prepare for the work of the trip are issued monthly, and are being pursued not only by those who contemplate the journey, but by several others. Classes have been formed in several places to follow these studies as a helpful means of information regarding Bible lands. Circulars of information, both regarding the trip and the preliminary studies, may be obtained upon application to Herbert L. Willett, the University of Chicago.

President Hieronymus of Eureka College has been honored by election to the presidency of the Illinois Federation of Colleges. He has been president of Eureka College for six years and is famed throughout the West as an educator. He was educated at the State Normal School and at Eureka College, in which for seven years he was professor of English. He also has been principal of the Carrollton High School and professor of English and history in the State Normal School at Los Angeles, Cal. President Hieronymus also has been superintendent of university extension work in south-

ern California, and has been at the head of the college section of the Illinois State Teachers' Association. He is secretary of the American Christian Educational Society and of the National Congress of the Disciples of Christ.

The state convention of New York will be held in Elmira, June 26-29. The splendid house of worship in Elmira will be dedicated during the convention.

The young people's societies of the church at Council Bluffs, Iowa, held a very successful union rally service May 6.

S. M. Perkins has entered upon the duties of his new pastorate at Albia, Iowa.

The Burlington, Iowa, church is planning at \$5,000 addition to their building. Arthur Long has been the minister for three years.

N. H. Robertson and the church at Colfax, Ill., have undertaken the publication of "The Advance," a four-page weekly in the interest of the church. The name must be the slogan of the church forces, judging by the enthusiasm of the workers over the prospect of a new building. A Bible study class in the Life and Teachings of Jesus has been organized.

M. L. Bates has been called to the pastorate of the West Fifty-sixth Street church of New York City. He has been pastor at East Orange, N. J., for three years while working for his degree at Columbia University. This promises to be a very happy union of church and pastor.

De Loss Smith will remain in New York City for six weeks assisting on Sunday evenings in special evangelistic services at the Lenox Avenue church. Thus the enthusiasm and earnestness of the recent successful meeting impels to further efforts for evangelistic victories.

The annual fellowship banquet of the church at Peoria will be held May 18. Covers will be laid for over two hundred and fifty.

The Ohio state convention will be held at Uhrichsville, May 21-24. An unusually fine program and successful convention are promised.

The Fifth District convention will be held at Edinburg, Ill., June 19-21.

**DR PRICE'S**  
**CREAM**  
**BAKING**  
**POWDER**

Makes finer, better, more wholesome food.



## FROM THE FIELD

### TELEGRAMS

San Bernardino, Cal., May 14.—Thirteen added here yesterday, 73 to date. Was at Connersville, Ind., last Sunday with 28 more added, making 660 there; 2,160 added so far in 1906.—Charles Reign Scoville.

### ILLINOIS

Roseville, May 9.—We had one addition last Sunday, and two baptisms since last report. We will go above our apportionment for home missions as we did for foreign.—C. R. Wolford, Minister.

Cairo, May 5.—I am glad to say that we more than raised our apportionment for home missions yesterday at Cartersville, Ill. The coal miners' strike did not seem to affect the work at all, a thing I much feared, for our town and church is largely dependent upon the coal interests for its revenue. I am en route to Wickliffe, Ky., to help the church and pastor, D. W. Campbell, in a meeting.—F. L. Davis.

Sullivan, May 6.—Will reach apportionment, possibly more. Two baptized at night services. Ladies' Aid have paid nearly \$300 on church debt since first of year.—J. G. McNutt.

### NEW YORK

Buffalo, May 7.—Great day, 325 in S. S., with largest regular offering in years. One confession at morning service. Home missionary offering almost double that of last year.—B. S. Ferrall.

### KENTUCKY

Hopkinsville, May 4.—We closed last Sunday night, having continued 14 days and having had 150 additions, 85 of them by primary obedience. We are happy and grateful.—H. D. Smith.

### KANSAS

Wellington, May 7.—We are located in our new field among very cordial people. Six came forward during the invitation song yesterday morning, 5 to receive the right hand of fellowship and one to make the good confession. Two confessions one week ago yesterday. None of these previously reported.—L. T. Faulders.

### NERVOUS WOMEN

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SUNDAY, JUNE 3d.



THE FOREIGN CHRISTIAN MISSIONARY SOCIETY will furnish Children's Day Supplies FREE, to those Sunday-schools observing the day in the interest of Heathen Missions.

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Give local name of each school and average attendance. Address

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Box 584, Cincinnati, O.

### MICHIGAN

Grand Rapids, May 11.—Evangelist Bennett held a successful meeting with the Fifth Avenue Church of Grand Rapids, Mich., resulting in 65 additions, 63 confessions, 2 by letter.—W. A. Bellamy, Pastor.

### MISSOURI

Mt. Grove, May 6.—One confession at Mt. View last night. Two additions at Willow Springs since last report. My work is moving along nicely. I am even stopping between trains to baptize people.—E. W. Yocum.

Canton, May 7.—The Denver, Ill., congregation made an offering of \$27.75 yesterday for home missions, the largest in its history. A missionary conscience and individual letters with envelopes are largely the cause.—B. H. Cleaver.

Kansas City, May 17.—The outlook at Hyde Park, this city, is very encouraging. During April there were 23 additions to the church at regular services, 8 by confession and baptism, 15 otherwise. We now have 351 enrolled in our Bible school, with an average attendance during April of 306. Our church is on the south side in the midst of the best homes in the city. This part of the city is growing phenomenally and we expect the church to grow with it.—Louis S. Cupp, Pastor.

### TEXAS

Weatherford, May 10.—We were rained out here but are beginning our meeting over again. We were having a splendid attendance and fine interest until the flood came. I go from here to my home, Benkelman, Nebraska, for a few days.—Charles McVay, Song Evangelist.

### FEDERATION FROM A NORTHERN POINT OF VIEW.

That the Disciples of Christ believe strongly in Federation in the cities of St. Paul and Minneapolis is evidenced by the following communication which has just been read in all the Christian churches, and duly emphasized in the reading:

The McCall Mission Convention will be held in Westminster church on the 16th and 17th of May. The sessions will be of deep interest to the members of this church. The Disciples of Minneapolis have been and are closely identified with this union work undertaken by Protestant Christians in France, and are contributing members to the Minneapolis auxiliary. Let all attend this interesting convention, which is significant of so much both to unbelieving France and to the union of all Christendom under one Lord and Christ.

Mrs. Chas. S. Jelley,

Delegate from Christian Church.

Mrs. David Owen Thomas,

Chairman of Hospitality Committee.

May 14th, 1906.

The program of the South Kentucky convention which meets at Murray, May 21-24, promises a feast of rich things to those who attend. Addresses will be made on Monday and Tuesday, the C. W. B. M. sessions, by H. D. Smith, Mrs. Sarah Yancy and Howard J. Brazelton. Others on the program are F. M. Rains, W. J. Hudspeth, Robert M. Hopkins, Roger L. Clark, W. H. Pinkerton, J. W. Graham and D. W. Stafford. The program has the names of many other earnest workers representative of our live south Kentucky churches.

A. Robert Miller, 909 Howard street, Savannah, Ga., has resigned his pasto-

rate in that city and is open for an engagement elsewhere. We know Brother Miller as one of our strong men of the South, an earnest and successful minister. We hope that some one of our pastorless churches will avail itself of this information in regard to him.

P. J. Rice has resigned at South Bend, Ind., to accept a call to the pulpit of the Portland Avenue church of Minneapolis. He has been pastor of the First church of South Bend for six years. During that time the membership of the church and its offerings have been doubled and two other churches have been organized in the city. The Daily Tribune in an editorial says: "His work here has been marked by unusual success. Mr. Rice has been a factor for right in South Bend; he has ever done what he could for the promotion of its best interests. He has been a power for good in the community and his decision causes regret among all of those who know him." Mr. Rice goes to one of the strongest congregations in the Northwest, if not the strongest, worshipping in a splendid building free from debt.

### AN EFFICIENT PREACHER.

I have learned that Brother J. L. McDonald is temporarily out of employment and is staying at present in Salineville, Ohio, with friends. I knew Brother McDonald several years ago in Ohio and considered him a very efficient preacher. He did good work at different places, and in his preaching ability he is certainly above the average. While I have not known of Brother McDonald's work for several years past, yet I doubt not that he has retained his vigor and efficiency, and he ought not to be left idle when there is so much work that needs to be done.

Any church needing an efficient preach-

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er would do well to write Brother McDonald at Salineville, Ohio. He has met with some reverses and has had a good deal of trouble, doubtless feels a little discouraged, but if the brethren will hold up his hands I feel sure he will render them valuable service. A letter to S. H. Bartlett, the corresponding secretary of Ohio, would doubtless elicit information concerning Bro. McDonald's recent work.

Very respectfully,

E. V. Zollars.

North Waco, Texas, May.

### SAN FRANCISCO.

The American Christian Missionary Society hastens to the help of the churches in and around San Francisco. As soon as the extent of the calamity became known, the Home Board wired the California brethren assurances of immediate and liberal help, and at once set in operation every agency that could minister to prompt and permanent relief. The Board is now working in harmony with the local relief committee, which consists of the pastor and two elected members from each church.

It is specially requested that all contributions of money, clothing or food for the relief of immediate necessities, should be sent direct to Hiram Van Kirk, 2230 Dana street, Berkeley, California. All contributions of money designed for the re-establishment of the cause, the rebuilding of churches and the support of preachers, should be sent to Secretary Van Kirk direct and its use designated, or sent to the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio, and marked for use in re-establishing the cause in San Francisco.

The American Christian Missionary Society is determined to enter upon the rehabilitation of the cause in the great western metropolis with all the resources at her command and with an energy befitting the task. We realize that this is the hour to strike, and that a policy worthy of the plans of an indomitable public spirit and the building of what is to be the most remarkable city in the New World, must be both broad and aggressive.

To this end we beg the brotherhood to come to our help in putting to an open demonstration the power of our plea in a field where we may enter upon as nearly equal terms as have ever presented themselves to us. This is the opportunity of the age. Let us make such proofs of our ministry in California as shall bring all the world to realize the potency of our every contention. Let us speed to the help of our brothers; let us hold up the cause in California. But above all let us, upon the ruins of the great city, erect a demonstration of our fitness to administer the trust of reuniting a divided church and presenting to a sin cursed city the only power to save—the Gospel of Jesus Christ.

### CHEAP RATES

To New Haven, Conn., from Chicago direct and via New York City, June 2d, 3d, 4th and 5th. Extended return limit June 30th. Write Nickel Plate Road, Room 298, 113 Adams St., Chicago, for particulars.

**WEDDING**  
A. D. CHILDS & CO., 200 Clark St., Chicago

To do this work, in addition to the tremendous tasks that weight the resources of our Home Board, will of course require a special fund, as in the case of Jacksonville, Fla., and Galveston, Texas. We appeal to our brethren now for contributions to this fund. Other religious bodies are receiving gifts in the thousands. We have many among us of equal ability. We appeal for the large gifts that we might be enabled at once to inaugurate a wise and far reaching strategy for the taking of this great city. We appeal for special gifts from individuals, churches, schools and societies. Responses to Galveston and Jacksonville were generous and prompt. Shall our appeal for San Francisco—the greatest need in American history—be any the less generous or prompt? Offerings should be sent direct to the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

Wright & Ranshaw.

Cincinnati, O., May 11, 1906.

### IMPORTANT.

A number of churches have written to us saying that they have taken the May offering for Home Missions and have sent the money to California and asking us to give them credit for an offering to Home Missions. It is obviously both unjust and unwise to hold the Home Board accountable for funds which it does not administer. In accordance with the policy of the Board, all offerings from churches, individuals or societies, must be remitted to our office if credit is to be given upon our books.

W. J. Wright,  
Acting Cor. Sec'y.  
Geo. B. Ranshaw,  
Field Sec'y.

### WHAT OBSTACLES.

(Continued from page 454.)

dice are not yet negligible quantities in either of these churches. Local popes and inerrant newspapers would have to be reckoned with. Evolution and the schoolmaster and the grace of God would still have their appointed tasks. Anachronisms would be in evidence for fifty years to come. There are people in certain sections of this country who do not know that the war is over, and some folks are just as obtuse to the ending of theological wars. Long after the main bodies have united and have almost forgotten the date of that happy event, groups of "wee trees," "antis" and "land-markers" from the extreme left wings of the old armies will engage in fierce and bitter conflicts over "the setting up of the kingdom," the "order of faith and repentance," alien "immersion," "close communion" and perhaps hereditary total depravity, which, if they cannot prove or disprove, they can illustrate. The immaculates who never sin, the infallibles who never err, the immutable who never changes, the Judaical zealots who are so zealous for sound doctrine that they are all sound, like the poor are always with us. The crystalline conservatism, not to say obscuratism that characterizes a considerable section of both bodies with their traditional and legalistic interpretation of Christianity, will interpose as a hindrance to complete union for some years to come. Partisan religion even at this late stage of the world's evolution is almost as hard to kill as priestcraft, and that never dies. This phenomena, however, which accompanies all religious development to a greater or lesser extent,

## San Francisco

*Immediate gifts of money  
are needed to reestablish the  
work in this great city,  
so terrible stricken. Our  
cause has suffered unspeak-  
able injury. We must rush  
to the rescue. Money is  
needed—large gifts and  
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need not discourage us. That on which the Redeemer has set his heart is sure of final achievement. It is a foregone conclusion in the divine administration that Baptists and Disciples must unite, for the place they are to hold in the future of the world's redemption is one of the first rank and importance. I have an abiding confidence in the intelligence, sanity and spiritual judgment of the rank and file of the best classes of Baptists and Disciples, and where they lead, the rest must follow. Unity in all of the vital things of the kingdom already exists, and both the logical and moral sequence of unity is union. From a theological, ecclesiastical and ethical point of view there is little choice between us, and what a great day it will be when the fact is recognized and made actual and visible before the eyes of men. The two bodies united would constitute the greatest Protestant church in the world, and with its testimony for liberty, righteousness and the regenerate life, what a stupendous stride would be taken forward to the time of the golden age, when they shall not teach every man his brother and every man his neighbor, saying know the Lord, for all shall know him from the least to the greatest.

"One God, one law, one element,  
One far-off divine event  
To which the whole creation moves."

Paper read before the Congress of the Disciples at Indianapolis, April 26.

#### THE RELIEF OF SAN FRANCISCO

The help of stricken San Francisco has been the most magnanimous and the most munificent in the history of our country. The Christian Century in its series of checks, the fruit of its timely call for relief, has played no small part in this noble service. I shall state briefly the condition of our churches for the benefit of its readers.

The First Christian church was burned. Bro. F. S. Ford and one-half his members were left homeless. The West Side church was damaged to the extent of \$2,500 and upward, but can be repaired so that it will be as safe as before. About twenty-five members of this church were burned out. The church properties of Oakland, Alameda and Berkeley were not seriously injured. But on this side of the bay a large proportion of the members were dependent on support in the cities. This was true of the entire membership in the city. The greatest loss of the conflagration was the entire destruction of the business section of the city, with its enormous values. Think of Chicago being burned from Chicago river to one mile south and from Lake Michigan to one mile west, you have a fair idea of the condition of San Francisco. The outskirts and residence suburbs are standing. The heart of the great metropolis, with its stores, employment and distribution of life to all, has been suddenly blotted out.

This made it necessary that the entire population be made the objects of the nation's relief. Many a man who was a millionaire three weeks ago must stand in the bread line to-day. Even if he has money in the bank he cannot get at it. If he has money in his pocket there is no place where he can buy. Rich and poor were suddenly reduced to the same level—that of charity—and heroically has the country responded.

The great task now is to restore nor-

mal conditions. A marvelous spirit of brotherhood has characterized the people throughout. The bay cities immediately opened their homes and more than 100,000 found food and shelter outside. The Southern Pacific gave free transportation to any place in the state and as rapidly as cars can be gathered they are still distributing the refugees broadcast. The refugees themselves have shared with one another. He that had two coats has given to him who had none. Money and shelter were shared equally. It is true that there are stories of selfishness, but these are rare exceptions and not the rule. Those who have tried to make gain of their neighbor's misfortunes are treated as outlaws. The place given to them is like that of crime in our daily press, which by its prominence is a splendid tribute to the natural righteousness of the human heart. We have all been surprised to see the essential Christianity of our people. We have always thought that San Francisco was a wicked city, but the presence of law and order, of good cheer and helpfulness in a great crisis like this compels us to reverse our opinion. San Francisco has never been much of a church city, but it is evident that this people who best represent the spirit of the Forty-niners, did not leave behind them their Christian civilization nor the heart open to truth and righteousness, but that they are open to the Gospel motives and message as well as any other.

The present San Francisco is one of need, the future will be one of opportunity. The Disciples of Christ can now get in on the ground floor. We can build up with the new city at least two of the greatest churches in the brotherhood.

Brethren, study this field.

Hiram Van Kirk.

#### MASSACHUSETTS.

Roland A. Nichols, after a number of years of successful work with the Highland Street church, Worcester, has resigned. This church has made rapid progress in the last few years.

Harry Minick has accepted a call to the pastorate of the First church, Worcester. Brother J. M. Van Horn was the former minister of this church. Brother Minick is acquainted with New England work, having been pastor at Lubeck, Me., for many years.

Brother F. J. M. Appleman is in a meeting at Brockton, Mass. The result of the meeting has not yet been reported.

The New England Christian Missionary convention will be held the first week of October with the church at Manton, R. I.

Disciples about Boston had the privilege of hearing Dr. Willett on his recent visit to Harvard University as the university preacher. The authorities of the university were well pleased with him. This is the second Disciple to fill the place, Dr. Tyler being the other one thus honored. There is a new interest in the Disciples of Christ in the East. The students here have made a good impression. One of the delights of the visit was the getting together of the students on Saturday evening at the Harvard Social Union. After a "spread," Dr. Willett addressed the company. On Sunday morning he preached at the Boston church, and Monday addressed the Congregational ministers at Pilgrim Hall on the general topic, "Teaching the Bible in the Church." He was well received by this body of ministers.

A. L. Ward.

#### The Prayer Meeting.

(Continued from page 460.)

and the hand are employed in devising and executing plans for the betterment of society. Definite work must be provided for those who make the resolve to quit their evil ways. The well-organized church has something for every member to do. To invite men to forsake the works of darkness and then after they have accepted the invitation, to leave their hands idle is the worst sort of folly. The call to godly living is more easily understood and more readily accepted when it is a call to particular acts of righteousness. We know what to tell the men who ask us how they may become Christians. If we were just as ready with our answers to those who ask about Christian growth there would be fewer backsliders to distress our hearts.

#### THE CHRISTIAN WOMEN'S BOARD OF MISSIONS OF OHIO.

Thirty-first Annual Convention Program, Uhrichsville, O., May 21-22, 1906.

Monday, May 21. Afternoon session.

2:30—Music by Uhrichsville choir. Invocation. Special music. Address of welcome, Mrs. Charles Darsie, Uhrichsville, O. Response. Greetings from state officers and introduction of visitors. Special music.

3:30—Reception to delegates by the Uhrichsville ladies. Evening session.

7:00—Praise and song service. Solo,

Mrs. L. S. Milley, Shreve, O.

7:30—Address, Prof. Geo. P. Coler, Ann Arbor, Mich. Duet, Mr. and Mrs. Milley. Offering. Announcements. Benediction.

Tuesday, May 22. Morning session.

9:00—Devotional period. Bible study, Prof. Geo. P. Coler.

9:30—President's address, Mrs. M. J. Grable, Steubenville, O.

9:45—Secretary's report, Mary A. Lyons, Hiram, O. Presentation of Honor Roll certificates to auxiliaries. Treasurer's report, Mrs. Lizzie C. Robbins, Cleveland, O. Auditor's report, F. D. Shook, Cleveland. Report of the Board, by the secretary.

10:30—Congregational singing. Address, "Ohio's Lighted Candle" (In India), Miss Mary Graybell, Mahoba, India.

11:15—Music. Address, "Volume Thirty-Two," Mrs. Ella P. McConnell, Shreve, Ohio.

11:45—Announcements. Benediction.

Tuesday, May 22. Afternoon session.

1:30—Song. Prayer. Report of Superintendent of Young People's work, Miss Bertha Peckham, Hiram, O. Report of committees—Memorial, Miss Rachel Clough, Rushsylvania, O.; Centennial Work, Mrs. S. E. Roof, Cleveland, O.; Nomination, Mrs. F. A. Henry, Cleveland, O.; Resolution, Mrs. Pearl G. Chatley, Ravenna, O.

2:15—Address, "Our Debt to the Fath-

#### \$18.60 TO NEW HAVEN, CONN., AND RETURN

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An excellent opportunity to spend your vacation in New England.

Write L. F. Vosburgh, G. W. P. A., Chicago, for full particulars. Warren J. Lynch, Passenger Traffic Manager, Chicago.



ers," Mrs. Ida W. Harrison, National Chairman Centennial Committee of C. W. B. M., Lexington, Ky. Special music.

2:45—Address, C. C. Smith, Secretary negro work, Cincinnati, O. Song. Unfinished business. Report of enrollment committee. Farewell service, Mrs. Jessie B. Pounds.

Board meetings—Monday, May 21, 4:30 p. m., half hour important meeting; Wednesday, May 23, 8:30 a. m., annual board meeting. All members attend. Members are state officers and district presidents and secretaries.

Music in charge of Rev. C. A. Freer.

Mrs. M. J. Grable, President.

Miss Mary A. Lyons, Secretary.

#### GREAT ORATORICAL VICTORY.

For more than a year Drake University has been doing everything in its power to properly celebrate its 25th anniversary during the coming June. It timed the construction and dedication of the new \$30,000 building for the College of the Bible so as to add to the interests of this anniversary occasion.

In the good providence of God another bit of preparation has been perfectly completed. For the first time in our history we have won first honors in the Interstate Oratorical Association. There is no higher oratorical honor to be won in America. I shall not pile up adjectives for there are not enough in the dictionary to express more than I have already indicated. The victor who has brought himself and us so much honor is John Booth of Colorado Springs, Colo. He has been with us four years and is taking the Bible course as well as that in the College of Liberal Arts.

We have further reasons for rejoicing in matters oratorical. Another one of the Bible boys, Clarence Eppard, carried off first honors in the State Prohibition contest at Sioux City, Ia. In ten days or two weeks he will attend the Interstate contest where we expect him certainly to win, for his oration is one of the greatest ever given by a Drake student. After his hoped for victory in the Interstate, we expect him to win also in the National contest, which comes later in the season.

Bro. Charles Reign Scoville will dedicate the new Bible College building on

#### CHEAP RATES TO BOSTON.

\$19.00 for round-trip from Chicago (plus \$1.00), via the Nickel Plate Road, May 31st to June 9th, inclusive, with privilege of extension of return limit to July 13th. \$24.00 via New York City, all rail, or \$23.00 via New York City and steamer in both directions between New York and Boston. Stopover at Niagara Falls and Chautauqua Lake points, if desired, within limit of ticket. Tickets good on any train on above dates. No excess fare charged on any train on Nickel Plate Road. Meals in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from 35 cents to \$1.00; mid-day luncheon 30 cents; also a la carte. Three through trains daily, with modern Pullman sleeping cars to Ft. Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City and New England points. Trains depart from La Salle St. Station, Chicago, the only depot on the Elevated Loop. Write John Y. Calahan, General Agent, Room 298, 113 Adams St., Chicago, for reservation of berths, in through standard and tourist sleepers, and full particulars. 2

Monday P. M., June 11th. Admission will probably be by ticket, and those desiring admission should apply early. Dr. D. R. Dungan will deliver the address on Sunday evening, June 10th, which is the hour devoted to the Bible College exercises.

I shall add a word to the graduates and former students of Oskaloosa College. I am at the head of a committee with instructions to look after all these men and women and make them feel perfectly at home. I hope the attendance will be large. We have set apart an evening for the Oskaloosa College reunion. I wish all who read this and who will be able to be present will inform me at once. We want to make this a great occasion for the old Oskaloosa contingent.

A. M. Haggard, Drake University.

#### FINANCE RESOLUTION.

Adopted by the Centennial committee, at Pittsburg, November 23, 1905.

Be it Resolved, That this committee ask the following organizations to appropriate one thousand dollars a year each for four years to finance the proposed Centennial celebration: The American Christian Missionary Society, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, and



#### Individual Communion Service

Made of several materials and in many designs including self-collecting tray. Send for full particulars and catalogue No. 27. Give the number of communicants.

"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. K. Wilson, D.D.  
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SUMMER QUARTER 1906. First Term, June 16-July 26; Second Term, July 27-August 31.

Instructors offering courses in the Divinity School:

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Students in the Divinity School are also permitted to take courses given by members of the other faculties of the University. For circulars address THE DEAN OF THE DIVINITY SCHOOL.

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Cold, chilly dwellings are uncomfortable—unhealthy. Dampness and Cold don't get into a house having a Leader Furnace—six sizes—suitable for any dwelling, store, school or small church, and it keeps the temperature right. It has steel body with galvanized double casing, is strong, durable and so simple it can be set up complete, pipes, registers and all, by the purchaser. We sell direct from our factory to consumer's. Write for free book "Modern Furnace Heating." We pay freight everywhere.



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2 gals. free to try—6 months time to pay—all freight prepaid

The owner used the paint—wrote me he was tickled to death with the way it spread and the way it looked—recommended several of his neighbors to me—paid me for it at once. That's the way it goes—this is only one customer out of thousands. What do you know about paint anyway? As paint makers themselves disagree, who knows? I disagree with all paint makers. Other paint makers say, "Pay me—and then paint." I say, "Paint—and then pay me."—then you are sure to be satisfied. My big Fresh Paint Book is free—the finest Paint Book ever published—large samples of colors to choose from. Write for it today—now. I will write you a personal letter and tell you what you should pay for paint.

**O. L. CHASE, The Paint Man,**  
Personal Office, Lincoln Missouri Trust Bldg.  
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the Board of Church Extension; that we ask the National Benevolent Association to appropriate five hundred dollars; that we ask the following schools to appropriate one hundred dollars each: Kentucky University, Butler College, Drake Universalist, Hiram College, Bethany College, Eureka College and Texas University; and each of the other schools to appropriate fifty dollars each; that we ask the following state missionary societies to appropriate one hundred dollars each: Ohio, Missouri, Iowa, Indiana, Illinois, Texas, Kentucky and Western

Pennsylvania, and the other state societies to appropriate fifty dollars each. It is understood that the Business Men's Association is endeavoring to raise at least \$5,000 to supplement this amount.

Present and voting unanimously: J. H. Garrison, W. H. Graham, W. J. Wright, proxy for B. L. Smith, T. W. Phillips, A. McLean, J. G. Slayter, G. L. Snively, Mrs. Helen E. Moses, R. S. Latimer, G. W. Muckley, O. H. Phillips, W. R. Warren, Wallace Tharp, M. M. Cochran, T. E. Cramblet.

#### LAKE GENEVA CONFERENCE FOR YOUNG PEOPLE.

A conference for leaders in young people's work will be held under the auspices of the Young People's Missionary Movement at Lake Geneva, Wis., June 26-July 4, 1906.

It is not possible at this time to give a complete list of the speakers who will participate in the programs of the various conferences. Assurance can be given, however, that the secretaries of the leading missionary boards of the United States and Canada, prominent clergymen, prominent returned missionaries from nearly all of the prominent mission fields, well-known speakers on missionary and devotional themes, and a number of expert leaders of mission and Bible study classes, will be present.

The program of the conference is so arranged as to combine the largest possible benefit from Bible study and conference, with large opportunity for the out-of-door recreation that is so essential in the various plans of the average Christian worker. Lake Geneva is one of the prettiest little lakes in America, and the conference grounds in the woods on its shores are ideal.

The first hour of the day will be spent in mission study under the leadership of a number of trained teachers. The new text-book in the Forward Mission Study Series, "The Christian Conquest of India," by Bishop James M. Thoburn, and "Aliens or Americans?" by Dr. Howard B. Grose, will be used in these classes. This will be followed by an institute hour, which will afford an opportunity to consider approved methods of missionary work in Sunday schools, churches and young people's organizations. The third hour of the day will be given to addresses by returned missionaries. The afternoon will be devoted entirely to recreation, with exceptionally favorable environment. The evening will be occupied

with the Bible study classes, followed by a platform meeting.

The purpose of this conference is to enable missionary secretaries in charge of young people's work and the leaders in Sunday schools and young people's organizations to spend a week or more in uninterrupted conference and prayer, outlining under the guidance of the Holy Spirit plans of missionary work for the ensuing year. The conference is also intended as a training school for leaders in the work of local churches and Sunday schools.

It is expected that the missionary secretaries for young people's work of the leading missionary boards will be in attendance. In addition to these, an invitation is extended to leaders and workers in national, state, district and local Sunday schools and young people's organizations. Similar conferences will be held during the summer of 1906 under the auspices of the Young People's Missionary Movement as follows:

Silver Bay, Lake George, N. Y., July 20-29.

Asheville, N. C., June 29 to July 8.

Whitby, Ontario, Canada, July 9-15.

In order to facilitate the prompt consideration of applications for accommodations at the Lake Geneva conference, all correspondence should be directed to Stephen J. Corey, Box 884, Cincinnati, O.

#### BIBLE SCHOOLS AND BIBLE CHRISTIANS.

After Luther had discovered and unlocked the Bible, it was only a matter of time until the child should be discovered and the church of the New Testament restored, but each of these consequences was three hundred years in the making. Now, after another century, it is high time that we should bring in the main proposition of Luther and the corollaries of Froebel and Campbell into full

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relation and application. Bible Christians should have Bible schools, and teach the children the Bible. Indeed, we have nothing to teach but the Bible, and we have nothing to do but teach the Bible. Now a few people can learn a few things after they are grown, but childhood is the natural time of learning. The child has nothing to do but learn. A man will sometimes accept an item of knowledge when it is forced upon him with persuasion and argument and illustration and appeal to personal interest, but the child is eagerly seeking to know. He asks questions. Our mission is to be on the spot and to open before the American child the Word of God without note or comment when he inquires about eternal things.

The Simultaneous Bible School Campaign for all Churches of Christ in America ought to enlist every lover of the truth in enthusiastic endeavor to promote the great ends of New Testament Christianity. Ignorance of God's Word is at the root of every wrong, and all social, moral and religious advancement depends upon the Scriptures. There is no limit except that set by our own indifference to the growth of our Bible Schools, in both numbers and efficiency; and their permanent growth in numbers depends upon the increase in the thoroughness and interest of their teaching. Increase of attendance that does not carry with it improved teaching will not only fail to be lasting, but even if enduring, would be of little value. The Bible School does not exist simply for itself, but in order to teach the Divine Word, and if, on examination, those who have been attending are found to be ignorant of the truth, it has proved a failure. The pioneers of our movement were famous both for their familiarity with the Scriptures and their zeal in teaching them. If their children fall of these two things, no matter how loyally they may have held fast to all other distinctions of their fathers, and no matter how many additional graces they may have added, our Centennial will be but a vain show. But if we abound in these, then all else that is good must follow. Teach the Bible, and it will constrain young men to enter the Gospel ministry; teach the Bible, and it will impel older men to bequeath their fortunes for the endowment of Christian colleges; teach the Bible, and therein will be found incentives to and examples of systematic Christian liberality; teach the Bible, and its author's great world-wide purpose of evangelization will lay hold of the hearts of those instructed; teach the Bible, and the sin of sectarianism

### BOSTON EXCURSION

Via the Wabash.

The Wabash will sell excursion tickets to Boston, May 31 to June 9, via Niagara Falls and direct line, via Montreal, or via New York, at one fare plus \$1.00 for the round trip. Extended return limit July 15, 1906. Write for printed matter and full details. F. H. Tristram, Ass't Gen. Pass. Agent, 97 Adams street, Chicago.

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ism will die of starvation; teach the Bible, and its heart throb in the Savior's last great prayer will find response in every breast until all shall be one and the world shall believe.

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